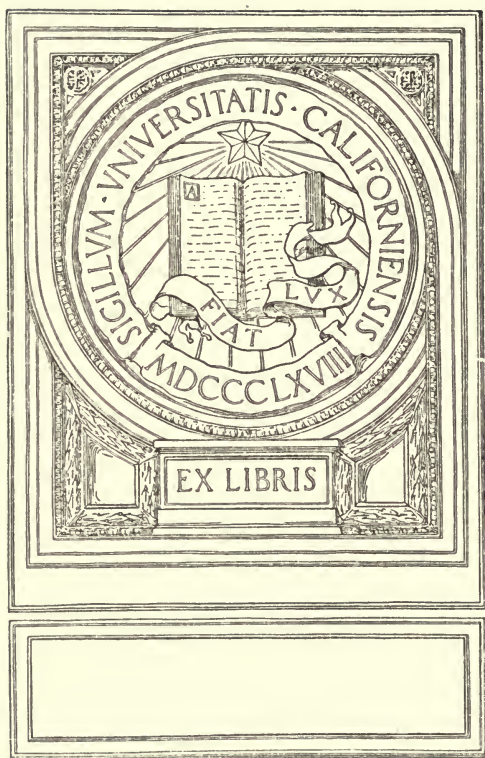


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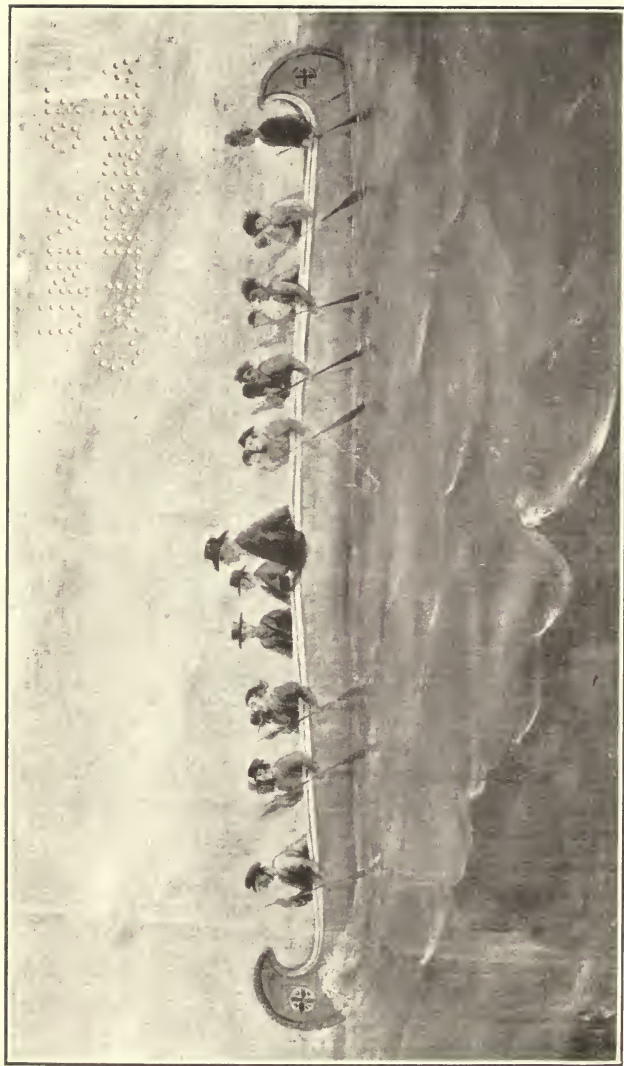








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The Right Rev. G. J. Mountain entering Thunder Bay, on his visit to the Red River Settlement, 1844

HANDBOOK No. 1

# INASMUCH

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SKETCHES OF THE BEGINNINGS  
OF THE  
CHURCH OF ENGLAND IN CANADA  
IN RELATION TO THE  
INDIAN AND ESKIMO RACES

BY

S. GOULD

General Secretary of the Missionary Society of the  
Church of England in Canada, and Honorary  
Canon of the St. George's Collegiate  
Church, Jerusalem

---

The happiest man is he  
Who is most diligently employed  
About his Master's business.

*Bishop Horden*

---

The Missionary Society of the Church of England  
in Canada

SECOND EDITION

TORONTO

1917

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C2G7

To the honoured memory  
Of the faithful men and women  
Who first preached the Gospel  
To the Canadian Indians and Eskimo  
This Handbook is inscribed.

## CONTENTS

CHAPTER	PAGE
I The New Land and the New Race.....	3
II Atlantic Shore to Watershed.....	32
III Pro and Con.....	61
IV Pioneer Journals—Rev. John West, 1820-4.....	83
V Pioneer Journals—Bishop G. J. Mountain, 1844	99
VI Red River to Arctic Circle.....	117
VII Pacific Coast and Islands.....	151
VIII The Northwest Passage.....	187
IX The Innuït.....	213
X The School of the Apostles.....	243

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### APPENDIX

1	Questions on Chapters I-X.....	273
2	Bibliography.....	283





## INTRODUCTION

In the preparation of this Handbook an effort has been made to allow those who did the work to describe, as far as possible, in their own language the work they did. It is therefore, save in the last chapter, a compilation rather than an original production. To avoid overloading the volume with footnotes, full acknowledgement of the material used is made in the Bibliography.

The Handbook has been compiled with a threefold purpose:

**A Threefold Purpose**

To combine, and present in one volume, certain information and considerations concerning *the beginnings* of the Church of England in Canada, in relation to the Indian and Eskimo Races.

To provide a text book for use in the work of Summer Schools and Mission Study Classes. In this connection, it is recommended that Chapters II, III, VI, VII, IX, X, be used as the basis of instruction, and I, IV, V, VIII as Chapters of reference.

To present certain aspects of the missionary situation now confronting the Church in relation to the Native races, as outlined in the following paragraphs:

"Other men laboured," said our Lord to His disciples, "and ye are entered into their labours." These words of the Master set forth *a universal*

**A Universal Principle**

**A Local  
Responsibility**

*principle of the Christian faith*, and illustrate a *local coincidence of responsibility*.

Of the duties and privileges of the Christian Church it is pre-eminently true, that its members are:

**Inheritors,  
Stewards,  
Trustees**

*Inheritors*, in Christ, of all that is good, heroic, and noble in the past. *Stewards*, through Christ, of the duties and responsibilities of the present. *Trustees* for Christ, of the principles and standards of life and conduct, which are to stimulate and direct those who shall come after.

**John iv:39-41**

What the precise "local coincidence of responsibility" was, to which our Lord made reference, we have no clear record. Some have thought, with apparent reason, that the marked readiness of the Samaritans to believe on Him "because of the word of the Woman," and because of His own word," may be traced to the work and preparation of John the Baptist; particularly when, moving up the stream of the Jordan, he "was baptizing in Aenon near to Salim."

**John iii:23****Col. iii:3**

The "universal principle of the faith," like the fundamental basis of Christian missionary effort, is inherent in the nature of the life which "is hid with Christ in God." It is that which gives continuity to the expression of the mind and will of God through His people; it is that which, amid the loosing of the "silver cords" and the breaking of the "golden bowls" of succeeding generations, carries forward and makes perfect the feeble life-work of each believer; it is the supreme note

of the "Everlasting Kingdom," the unbreakable link binding the Church Militant to the Church Triumphant. "One soweth and another reapeth"; "that he that soweth and he that reapeth may rejoice together." John iv:36-37

In the case and circumstances of the Church of England in Canada no uncertainty exists. The application of the "universal principle," and of the "local coincidence" of responsibility, is clear and unmistakable.

In this Handbook it is our purpose to trace, mainly in the bonds and fellowship of two great societies—the S. P. G. and the C. M. S.—the footsteps of devoted men and women who, "first gave their own selves to the Lord," and then thought it but a small thing that they should give all else—life, strength, service—to the work of winning the Indian and the Eskimo to "the light of the knowledge of the glory of God in the face of Jesus Christ." A Double Relationship

We shall see, coincident with the tracing of the footsteps of the pioneers of the Cross, the slow, and still imperfect, awakening of the conscience of the white men with regard to their responsibilities towards the native races; whose land they have occupied, and whose patrimony, of forest, lake, and river, they possess and enjoy.

As members of the Church of England in Canada, in relation to the native races, we lie under the obligation of a double debt: A Double Debt

1. The debt due to the right which they possessed to the country in which we live, to the

very air which we breathe, and, above all, the debt due to the right which they have to a joint share and heritage in "the faith once delivered unto the Saints."

2. The incalculable debt of reparation due to the two English Societies—the S. P. G. and the C. M. S.,—which entered Canada, the one largely and the other entirely, as Missions to its Indians and Eskimos, and which have, directly or indirectly, been the main instruments in God's hands for the founding of that Canadian Church whose members we are and whose privileges we possess and enjoy.

**An Important Distinction**

In any comparison of the work in Canada of the two Societies, the S. P. G. and the C. M. S., an important distinction must be borne in mind. It is this, that while the S. P. G., received its first appeal from Eastern Canada on behalf of the Indians, and has done much for those of the West also, its efforts and abundant generosity have, in the main, been concentrated, and poured out, upon the work for the benefit of white settlers. The C. M. S., on the other hand, is by its constitution limited to the initiation and carrying on of work among heathen peoples and of converts gathered out from among them. Therefore all the benefit (and who shall adequately estimate or describe it?) which the Church of England in Canada has received through the operations of the C. M. S. must be ascribed, solely, to the effect of the recognition, by the Church in England, of

**Influence of C. M. S.**

the claim of the native races of the Dominion upon its sympathy and assistance.

Out of many possible facts which illustrate and support this statement let the mention of one only, suffice:

Beginning with Moosonee, excluding Algoma, and going through to the Pacific, we have fifteen dioceses. Of these the founding of nine was due to the initiative and in most cases the liberal, or total, financial support of the C. M. S. In the establishment of most of the others the S. P. G. was concerned to a like extent.

To the possible cavil that if the Church of England had not entered the country in the way described it would have entered it in some other way, and that, therefore, we should not be influenced unduly by the argument from history; it is sufficient to reply, that history is a "record of events" as they occurred and not an "invention of fancies" concerning the course they might have followed under other conceivable contingencies. We are the heirs of the past as that past, by the finger of God and the actions of our forefathers, has been written for all time. *A knowledge of things "as they were" is an essential element in a just comprehension of things "as they are."*

A Possible  
Cavil

Things "as they are," in immediate financial relation to our subject, go back to a series of resolutions adopted by the C. M. S. Committee in the year 1903.

The C. M. S.  
Withdrawal

These resolutions recite that:

"In view of the urgency of the calls for ex-

tension of the Missions in the densely populated portions of the Heathen World, and of the difficulty of providing men and means for such extension, and even for the natural development of existing work, the Committee feel it incumbent on them to take definite steps for the reduction of the Missions to the small populations of North-West Canada, the larger part of which is now professedly Christian."

The practical effect of these resolutions was to reduce the sum given in 1904—£10,023, or \$48,777—by annually decreasing amounts; with the intention that "after December 31st, 1920, all the grants-in-aid shall cease."

The past record of the Church of England in Canada, in relation to the Indian and Eskimo, is one glorious with the Christian virtues of self-abnegation and service. The present situation is marked by both "lights and shadows; in some places no monument in "living souls" exists of the labours of our early Missionaries; over the work of others "Ichabod"—the glory has departed—is written only too plainly; while across the portals of many stations lowers the decision of the C. M. S. Committee, "*after December 31st, 1920, all the grants-in-aid shall cease.*"

What of the future?

**The Page of  
the Future**

The page of the future can be written by one hand, and by one hand only. The hand of the Church of England in Canada. "Other men have laboured, and we have entered into their labours." That "entrance" spells "responsibility." Action



from any other direction, if possible and available, must in its nature be palliative and temporary. The responsibility lies at the door of the Church of England in Canada, and must be dealt with through the official channel of expression of its missionary life and zeal; the Missionary Society, acting through its Board of Management, and its Woman's Auxiliary. The members of both will require great wisdom, faith, courage.

The sky of our "entrance" into the responsibility was darkened, suddenly, by the fierce clouds of the War. In Canada's response to the War the sons of the red men are bearing a full and worthy part. Nearly every mission station has its representatives at the front, and most of them, when the conflict is over, will have their "Honour Rolls" inscribed with the names of the men who, in the supreme struggle for Empire and right, "counted not their lives dear unto themselves."

In these respects they are strengthening the loudest and clearest note of our recitation of "*the beginnings of the Church of England in Canada in relation to the Indian and Eskimo races.*" To all their claims of soil, of air, of natural resources, of joint heritage in the faith "once delivered to the saints," the Indians of Canada have added the distinction of Zebulon and Naphtali, in the days of Deborah and Barak, the son of Abinoam, in that they "jeopardied their lives unto the death in the high places of the field."

The Missions to the Indians and Eskimo enter, **Conclusion** in a peculiar manner, into the very fibre of the

Canadian Church. Their story is one of the most thrilling in the whole history of Christian Missionary effort. If, therefore, the Church of England in Canada should, by any means, allow them to die, or fall into other hands, through a failure in recognizing the "hour of its entrance," and in coming adequately to their support; it will suffer a loss in the continuity and fullness of its life for which activity in no other sphere will be able to compensate.

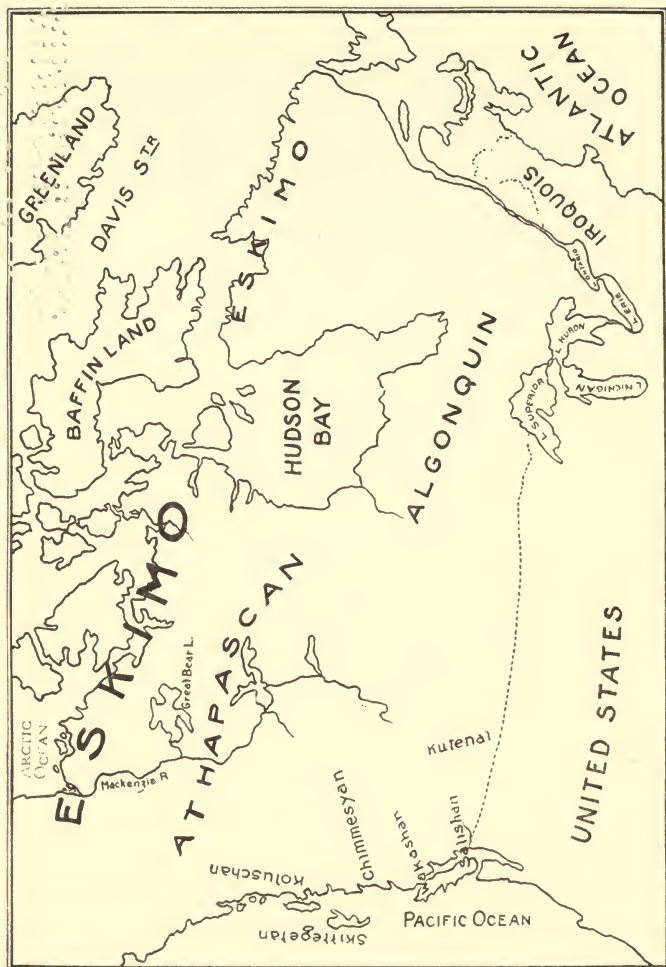
S. G.

Toronto

March 31st, 1917.



INASMUCH



The linguistic families of the native races and their distribution

## CHAPTER I.

### THE NEW LAND AND THE NEW RACE

WHEN Columbus and his companions set out across the unknown western ocean to find a pathway to the far East, they discovered a new continent inhabited by a new race. Of both these facts they were, at the time, ignorant. The lands found, they considered must be the far outposts of India, and therefore the people inhabiting them must be "Indians," and as Indians they have been known, and described, from that day to this.

An ancient register of a parish Church at Gravesend contains this entry: \* "March 2j, Rebecca Wrothe, wyff of Thomas Wrothe, gent, a Virginian lady born, here was buried in ye Chauncel."

An Ancient  
Record

In Rebecca the wife of Thomas Wrothe, "Virginian lady born," buried in the "Ye Chauncel" we have, it is supposed, none other than Pocahontas, the daughter of Powhatan and the saviour of Captain John Smith, one of the company of adventurers, who, under the protection of a royal charter, landed on Virginian soil, in Chesapeake Bay, and founded Jamestown at the mouth of James' River.

April 25th,  
1607

Pocahontas, betrayed for a copper kettle, was

\* For all quotations see Bibliography, page 283.

1614

detained as a hostage in Jamestown, adopted the manners and dress of the women of the colony, was baptised as Rebecca, married a colonist of an old Norfolk family, went with her little son to England, was made much of by those who knew her story, was slowly poisoned by the stench of London, died on board the ship *George* on the eve of her proposed return to Virginia, and was buried in "Ye Chauncel" of a Parish Church of Gravesend. Thus one of the most romantic characters of the Red Race, one of the first to be admitted by baptism into the Christian Church, found her last resting place in consecrated English soil, and illustrated that connection which it is our privilege to trace from Jamestown to Nova Scotia, from Nova Scotia to Ontario, from Ontario to Rupert's Land, from Rupert's Land to the islands of the Pacific Ocean and the coasts of the Arctic seas.

**Derivation of  
"Canada"**

A word first, with regard to the origin of the name of the great country, Canada, into the far spaces of which it is our purpose, in ancient fashion, by canoe and dog-train, to make our way. Of two or three suggested derivations, the following, as the most probable, seems to be commanding fairly general acceptance. An old and quaint author, from whose writings we shall quote rather freely, says: "From a Canadian (Indian) vocabulary, annexed to the original edition of the second voyage of Jacques Cartier, Paris, 1545, it appears that an assemblage of houses or habitations, i.e., a town, was by the natives called Canada.

Cartier says: "Ils appellent une ville—Canada." Mr. Hechewelder is of much the same opinion as Charlevoix and Forster. He says, that in a prayer-book, in the Mohawk tongue, he read, "Ne Kanada-gongh Konwayatsh Nazareth," which is a translation of "in a City called Nazareth." As additional evidence we may note that three of the larger Seneca towns, were named: Canadasaga, Canadaigua, and Caneadea. In any case let us keep the charming and suggestive association, of the old Mohawk prayer book, in mind as we advance along the Indian Mission Trail, into the wide areas destined to become an "assemblage of houses or habitations."

"Even as early as the reigns of Elizabeth and James I., zeal for conquest, discovery and colonization was frequently associated with a strong desire to extend the Kingdom of God."

Early Patents  
and Charters

For instance, in 1589, Sir Walter Raleigh gave the sum of £100 "in special regard and zeal in planting the Christian religion in those dark countries" of America.

First Mission-  
ary Contribu-  
tion

Heriot, the friend and Secretary of Raleigh, says that "many times and in every town, according as he was able, he made a declaration of the contents of the Bible to the people."

Charles I., when granting a charter to colonize Massachusetts, expressed the wish that the colonists might be "so religiously governed as their good life may win and incite the natives of the country to the knowledge and obedience of the only true God and Saviour of mankind."

Massachu-  
setts' Chart-  
er, 1628

**Plantation of  
Virginia**

In the letters patent granted by James I. in 1606 for the plantation of Virginia, it is said, "So noble a work may by the providence of God, tend to the glory of His Divine Majesty, in propagating the Christian religion to such people as yet live in darkness and miserable ignorance of the true knowledge and worship of God."

Three years afterward a new charter was granted, and a few months before the expedition sailed, William Crashaw, preacher at the Temple, in a noble sermon said, among other things, to the Virginian Council, "Remember the end of this voyage is the end of the devil's kingdom, and the propagation of the Gospel." Turning to Lord De La Warr, the Captain-General of the Expedition, and his subordinates, he said, "Look not at the gain, the wealth, the honour, the advancement of thy house; but look at those high and better ends, that concern the Kingdom of God. Remember thou art a general of Christian men, therefore, principally look to religion. You go to commend it toward the heathen, then practise it yourselves." One of the first things done in the colony was the erection of a college at Henrico, "for the training and educating the children of the natives in the knowledge of the true God." Letters were written by James and the two Archbishops, inviting the members of the Church throughout the Kingdom, to contribute "as well for the enlarging of our dominions, as for the propagation of the Gospel among the infidels, wherein there is good progress made."

This was the first general collection made for missions in England, and the people generously responded by contributing the large sum of £4,000.

The first Protestant missionary to preach to the aborigines, and the first to earn the title of "apostle to the North American Redmen," was John Eliot, one of the non-conforming ministers who left England at the time of Archbishop Laud. The New England Puritans set forth many curious opinions to account for the origin of the natives. One of their most famous preachers declared: "the natives of the country now possessed by the New Englanders, had been aorlorn and wretched heathen ever since their 1rst landing here, and though we know not or how these Indians first became inhabitants of sais mighty continent yet we may guess that eonbably the Devil decoyed those miserable u4f ages hither, in hopes that the Gospel of the Bood Jesus Christ might never come here to vororoy or disturb his absolute empire over them. L our Eliot was in such ill terms with the Devil, dphoalarm him with sounding the silver trumpets fifHeaven in his territories, and make some fsble and zealous attempts towards outing him rttancient possessions here."

John Eliot,  
Oct. 28th,  
1646

In general, "the Indian regarded the colonist as an interloper who had come to despoil him of the land of his fathers, while the Virginian Puritan considered himself as the salt of the earth and the Indian as a heathen or 'Ishmaelite' sent by the



powers of darkness for his discomfiture, whom it was an act of both religion and policy to destroy."

**Eliot's Indian  
Reservation**

Eliot's zeal on their behalf was quickened by his belief that he saw in them the descendents of the lost ten tribes of Israel. His efforts for the relief of their condition revealed the supreme evil already afflicting them, and were curiously prophetic of the political method adopted, later, for preserving the race. He applied to the General Court of Massachusetts and received a grant of land, the first "Indian reservation," where the Indians might settle and learn the arts of civilized life, "and he persuaded them to conform to a code of simple laws drawn upon the basis of the Ten Commandments. One of these aimed at the suppression of the liquor traffic which had already begun to ruin and degrade the character of the natives." In the form of a "pennyworth of wampum on the end of a straw" thrust into his hand by a "poor creature," Eliot received the first recorded Christian contribution from a member of the Red Race. Wars between the colonists and the natives wrecked Eliot's work and saddened the last years of his life. Shortly before his death he wrote: "I am drawing home, the shadows are lengthening around. I beseech you to suppress the title of Indian Evangelist; give not glory to me for what is done."

**First Indian  
Contribution**

**Eliot died,  
1690, aged 86**

The evangelistic zeal and labours of "John Eliot" were destined to set in motion, in the ancient and established Church of England, those streams of missionary vigor whose course



it is our privilege to trace to the far West and North of the New World.

The author of an early history of missions, and clearly by no means an admirer of the "Lord Protector," delivers himself thus: "To the usurper, Cromwell, belongs the credit of having first planned a mission from the Reformed Churches to the less favoured parts of the world. His project, as Bishop Burnet remarks, was certainly a noble one. He resolved to set up a council for the Protestant religion, in opposition to the congregation, de Propaganda Fide at Rome. He intended it should consist of seven Councillors and four Secretaries for different Provinces. These were the first: France, Switzerland, and the Valleys; the Palatine and the other Calvinists were the second; Germany, the North, and Turkey were the third; and the East and West Indies were the fourth." These general aspirations took form in the organization of the oldest existing missionary society, one which is still carrying on effective work for the Canadian Indians.

Oliver Crom-  
well's Plan

The Long Parliament passed an Ordinance which recited that "the Commons in England, in Parliament assembled, had received certain intelligence that divers heathen natives of New England had, through the blessing of God, forsaken their accustomed charms, sorceries, and other satanical delusions, were now calling upon the name of the Lord, and that the propagation of Jesus Christ among these poor heathen could

The New Eng-  
land Com-  
pany

First Bible  
Published in  
America, 1664

1660

1662

Movement in  
the National  
Church

not be prosecuted with that expedition and further success as was desired, unless fit instruments were encouraged and maintained to pursue it," and established "a Corporation for the Promoting and Propagation of the Gospel of Jesus Christ in New England." This corporation provided most of the funds for the support of Eliot's work, and bore the chief expense connected with the publication of his translation of the Bible into Mohican. Richard Baxter said of a copy of the latter sent to Charles II.: "Such a work and fruit of a plantation was never before presented unto a King." "Of this Bible Cotton Mather wrote: Behold Ye Americans, the greatest honour that ever ye were partakers of,—the Bible printed here at our Cambridge; and it is the only Bible that ever was printed in all America, from the foundation of the world." "The longest word in it is in Mark I, 40. Wutappesittukqussunnookweh-tunkquoh (kneeling down to him)." On the restoration of the Monarchy the Corporation became defunct, but was revived by a charter of Charles II., under the title of "The Company for the Propagation of the Gospel in New England and the parts adjacent in America." and limited to forty-five members, consisting of Churchmen and Dissenters. It is now known as the New England Company.

About twelve years later the state of irreligion in England stirred certain members of the National Church to band themselves together into Societies "that so by their united zeal and

endeavours they might . . . fortify both themselves and others against the attempts of those sons of darkness, who make it their business to root out (if possible) the very notions of Divine things and all differences of good and evil." One of the leaders of this Movement, which spread widely, was Dr. Thomas Bray, who received the Bishop of London's appointment as his Commissary for Maryland. Dr. Bray's efforts resulted in the establishment of the "Society for Promoting Christian Knowledge," for "the fixing Parochial Libraries throughout the Plantations (especially on the Continent of North America)."

Dr. Thomas  
Bray, 1696

S. P. C. K.,  
1697

The adage that "God removes His workers, but carries on His work" was demonstrated in the case of Eliot's efforts on behalf of the Indians. David Brainerd, "gave up himself entirely to his work, abandoning everything for it. While he himself underwent all sorts of privations, he surrendered his own private property without reserve to educate others." The introduction to the life of Brainerd, written at Watton Rectory, by Edward Bickersteth, contains this statement: "Missionary biography since the days of the Apostles is comparatively of recent origin. The life of Eliot was published in 1691, by Cotton Mather. The success attending his labours and those of Mayhew and Sheppard who laboured at the same period, gave rise, (Dean Pearson has remarked) to the Society for the Propagation of the Gospel in Foreign parts." What the grounds

David Brainerd. Born  
April 20th,  
1718, Died,  
Oct. 9th, 1747

Dated Oct.  
20th, 1834

The S. P. G.  
Incorporated  
1701

were for "Dean Pearson's remark," the writer has no means of judging, but we may rest assured that Dean Pearson was not a man accustomed to pass remarks of the kind without good and sufficient reason. This much, at any rate is plain, from the zeal and labours of John Eliot, "the Apostle to the North American Red Man" sprang, directly or indirectly, two of the great Societies, the S. P. C. K. and the S. P. G.,\* which have been the channels of untold blessing to the people, both Red and White, of the vast areas now included within the boundaries of Canada.

The S. P. G. is the only Society which still enjoys the distinction of an honorific form of address, it is frequently styled the "Venerable Society for the Propagation of the Gospel." An outline of its activities, together with those of the New England Company, on behalf of the red men, will carry us from the shores of Nova Scotia to the height of land between Lake Superior and Hudson Bay.

Before setting out upon this long journey it is advisable that we should obtain some general conception of the distribution and characteristics of the original inhabitants of the country.

Our earliest information of Canada and its people is derived from the accounts of the voyages of Jacques Cartier. Beating his way through the Straits of Belle Isle, on his first voyage, he cast anchor in the harbour of Brest on the Coast of Labrador. His rambles on shore caused the unflattering remark, "In all the north-land, I

Cartier's  
First Voyage,  
1534

June 10th

\*The Charter of the S. P. G. was granted by William III. on "the humble petition of Thomas Bray, D.D.." with the co-operation of the Committee of the S. P. C. K.

did not see a cart-load of good earth. To be short, I believe that this is the land that God allotted to Cain."

The natives sighted were painted "with certain red colours"; so the adjective "Red" was attached to the mistaken term of Columbus, "Indian," and "Red Indian" was the result.

"Red"  
Indian.

"They are men," wrote Cartier "of an indifferent good stature and bigness, but wild and unruly. They wear their hair tied on the top like a wreath of hay and put a wooden pin within it, or any other such thing instead of a nail, and with them they bind certain bird's feathers. They are clothed with beasts' skins as well the men as women, but that the women go somewhat straighter and closer in their garments than the men do, with their waists girded. They paint themselves with certain roan colours. Their boats are made with the bark of birch trees, with the which they fish and take great stores of seals, and, as far as we could understand since our coming thither, that is not their habitation, but they come from the mainland out of hotter countries to catch the said seals and other necessities for their living."

Cartier, on his second voyage, penetrated up the Gulf of St. Lawrence and reached Stadacona, the Indian town near the foot of the rock of Quebec. Meanwhile, needless to say, his ideas concerning the country "that God allotted to Cain" had undergone very serious modification; he now speaks of a "goodly and fertile spot cover-

Cartier's  
Second Voy-  
age, 1535-1536

ed with fine trees"; while the Island of Orleans was so densely wooded, with "wild grapes hanging to the rivers edge" that he called it the "Isle of Bacchus," changing the name later to that which it now bears. When returning to France, on his first voyage, from the Bay of Gaspe, Cartier invited two sons of the chief to accompany him; these gladly complied and were now his guides and interpreters.

**Donnacona,  
Chief of  
Stadacona**

Donnacona, the Chief of Stadacona, an able and wily savage, did all in his power to keep for himself the benefits of acquaintance with the strangers, and resorted to the terrors of magic and pantomime to deter them from ascending the river to Hochelaga. "The next day, the eighteenth, in order to prevent us going to Hochelaga, they thought out a grand scheme as follows: 'They dressed up three men as devils with horns as long as the arm, and they were covered with the skins of black and white dogs. Their faces were painted black as coal, and they were placed in a concealed canoe. The band came to us as usual, the others waiting in the woods without appearing for about two hours for the time and tide for the arrival of the above canoe; at which time they all came out of the forest and showed themselves before our ships without approaching any nearer. According to their plan, Taignoagny saluted our Captain, who asked if he wanted our boat; the former replied not for the present, but that by-and-by he would come on board, and immediately the canoe, with the three disguised

**The Indians'  
Stratagem**



as devils with long horns on their heads arrived, and the one in the centre made a strange speech as they approached. They passed along by our ships in their canoe without turning their eyes upon us, and continued till they struck hard upon the shore with their canoe; then immediately Donnacona and his people took the canoe and the three men who lay in the canoe as if dead and carried all into the woods, about a stone's throw distant, and not a single savage was left in front of our ships. From within the woods they began a talking and a preaching which we could hear on the ships.'"

About half an hour later one of Cartier's interpreters came out of the woods with a doleful countenance, and all the outward marks of the reluctant bearer of evil tidings. He informed Cartier that the great god "Cudragny" had sent the three spirits to tell him that he could not go up to Hochelaga, "because there was so much ice and snow in that country that whoever went there would die." Cartier calmly dismissed this solemn warning with the remark that "their god, Cudragny, must be a fool and a noodle, and that, as for the cold, Christ would protect his followers from that, if they would but believe in Him."

The passage up the River enslaved the imagination of the already converted explorer, "as goodly a country," he declared "as possibly can with eye be seen, and all replenished with very goodly trees." On landing on the shores of the Island of Montreal, the strangers were welcomed by a

Hochelaga,  
Oct. 2nd, 1535

crowd of a thousand savages who offered them "great quantities of fish and of the bread which they baked from the ripened corn, and brought little children in their arms making signs for Cartier and his companions to touch them."

On the morrow, at daybreak, they set out to visit the town, situated just below the present site and grounds of McGill University. Traveling along a beaten pathway, under lordly oaks, Cartier says, "After we had gone about four or five miles we met by the way one of the chiefest lords of the city, accompanied with many more, who, as soon as he saw us, beckoned and made signs upon us, that we must rest in that place where they had made a great fire, and so we did. After that we had rested ourselves there awhile, the said lord began to make a long discourse, even as we have said above they are accustomed to do in sign of mirth and friendship, showing our captain and all his company a joyful countenance and good will, who gave him two hatchets, a pair of knives and a cross he had made him to kiss, and then put it about his neck, for which he gave our captain hearty thanks. This done, we went along, and about a mile and a half farther, we began to find goodly and large fields full of such corn as the country yieldeth. It is even as the millet of Brazil as great and somewhat bigger than small peason (peas), wherewith they live as we do with ours.

Description of  
Hochelaga

"In the midst of those fields is the city of Hochelaga, placed near and, as it were, joined to



a very great mountain, that is tilled round about, very fertile, on the top of which you may see very far. We named it Mount Royal. The City of Hochelaga is round compassed about with timber, with three courses of rampires (stockades), one within another, framed like a sharp spire, but laid across above. The middle most of them is made and built as a direct line, but perpendicular. The rampires are framed and fashioned with pieces of timber laid along on the ground, very well and cunningly joined together after their fashion. This enclosure is in height about two rods. It hath but one gate of entry thereat, which is shut with piles, stakes, and bars. Over it and also in many places of the wall there be places to run along and ladders to get up, all full of stones for the defense of it.

"There are in the town about fifty houses, about fifty paces long, and twelve or fifteen broad, built all of wood, covered over with the bark of the wood as broad as any board, very finely and cunningly joined together. Within the said houses there are many rooms, lodgings and chambers. In the midst of every one there is a great court in the middle whereof they make their fire."

The races whose representatives tendered this delightful reception to the first white men who ascended Canada's noblest river, were divided, linguistically, into ten or a dozen stems. Of these we are concerned with nine.

The Iroquois included a number of tribes—

**Linguistic  
Divisions of  
the Indian  
Race**

**The Iroquoian Stock**

such as the Huron, Susquehannocks, and others—in addition to those which constituted the Five Nation Confederacy. The latter was formed about the fifteenth century and comprised the Senecas, Cayugas, Onondagas, Oneidas and Mohawks. At a later date the Tuscaroras, driven from North Carolina, sought the protection of the Five Nations, as being of common origin, and were admitted into the Confederacy, which then became the “Six Nations.”

**Six Nation Territory**

Their territory extended, in a general way, from Niagara Falls to Albany and the River St. Lawrence. Cartier’s description, of the towns and inhabitants of Stadacona and Hochelaga makes it evident that the people of both these places were, at that time, of the Iroquoian stock. This extension of the race, never, apparently, included in the Confederacy, was exterminated by the Algonquins on the one side, and by the Mohawks on the other. From that time Lake Champlain became the eastern boundary of the family.

**Derivation of “Iroquois”**

Their name, Iroquois, was given them by the Algonquins, and signified, it is supposed “real adders,” that is “bitter enemies.”

**Chiefs**

Their chiefs were of three grades. First, Counsellors, or the civil heads of the tribe. This office was, and is, hereditary through the female line. On the death of such a chief the matrons of the tribe nominated his successor, the selection being confirmed by the tribal and federal councils. Second, War chiefs, selected for their natural qualities of fortitude and bravery, often de-

scribed as "Pine tree" chiefs; of these the most famous example is Thayendanegea, or Joseph Brant. Third, Chiefs by adoption.

The Dutch, after the foundation of New Amsterdam, or New York, were the first to come into contact with the Six Nations, and formed with them a "Covenant Chain" or compact to maintain friendly relations. When the English superseded the Dutch they assumed the obligations of the "Covenant Chain." The Six Nations became in this way, next to the Portuguese, the oldest continuous allies of the English people.

**The Dutch Form a "Covenant Chain"**

**The English Supersede the Dutch, 1664**

Of the six members, the Mohawks were the firmest in their allegiance to the "Covenant Chain" and the Oneidas the most divided. In the War of Independence the Oneidas adopted a position of neutrality with the result that they were attacked by the other members of the Confederacy and forced to take refuge with the Americans, where they remained until the close of the War. The American, and greater part of the tribe, was settled on Reserves in New York State and at Green Bay, Wisconsin, with a composite remnant in Oklahoma. About seven hundred, refusing the transfer to Green Bay, crossed into Canada and were located on the banks of the Thames near Strathroy. A part of the Onondagas also remained in New York State. The others, with the loyal portion of the Oneidas, "rather than swerve from their allegiance chose to abandon their dwellings and property." A majority under Captain Joseph Brant fled to

**Migration to Canada**

Canada by way of Niagara and formed eventually the well-known settlement on the Grand River. The remainder, under Captain John Deserontyon, escaped to Lower Canada, and, after a sojourn of about six years at Lachine, some of them joined the Niagara Contingent but the majority settled on the Bay of Quinte Reserve.

The area included within the Dominion of Canada was, at the time of the arrival of the white man, occupied by eight other great linguistic families of the native race.

**The Algon-  
quin Stock**

The first of these, the Algonquins, adjoined the territory of the Iroquois and extended north to the Hudson Bay and west-ward to the foothills of the Rockies, including such tribes as the Ojibways, the Crees and the Blackfeet.

**The Athapas-  
can Stock**

The second, the Athapascan stock, "extended in a broad band across the Continent, from the Pacific to James' Bay and the Southern shore of Hudson Bay, northward to the MacKenzie Delta, and southward, by cognate tribes, as far as the plains of Mexico." It is the most widely distributed of all, and includes such divisions as the Tinnah "dwelling near the Rockies, in the interior of Alaska, and in the mountain fastnesses of British America"; the Pacific Division in Oregon and Northern California; and the Southern Division, as the Apaches, Navahos and Lipans.

**The Kolus-  
chan Stock**

The third, the Koluschan, includes the Tlingit of the borders of Alaska.

**The  
Skittegetan**

The fourth, the Skittegetan, the Haidas of the Queen Charlotte Islands.

The fifth, Chimmesyan, is made up of the Tsimshian, the Gitksan, and the Niska of the Skeena and Naas rivers.

**The Chimmesyan**

The sixth, the Wakashan. The name is derived from "waukash," good; which Captain Cook heard at Friendly Cove, and supposed to be the name of a tribe. The family includes the Kwakiutl and the Nootka; and is distributed along part of the coast of British Columbia, with the North and West portions of Vancouver Island.

**The Wakashan Stock**

The seventh, the Salishan, occupying the south-east part of Vancouver Island, and the South Mainland of British Columbia; with the exception of that portion held by in the Kutenai.

**The Salishan**

The eighth, the Kutenai, inhabiting the South East corner of British Columbia, and parts of North Montana and Idaho.

**The Kutenai**

Improvident and unstable the Indian tribes gravitated between times of rude plenty, when they gorged themselves into a state of lethargic indolence, and periods of dire famine wherein they were reduced to the greatest distress. "All these people," wrote Champlain, "sometimes endure so great extremity, that they are almost constrained to eat one another, through the great colds and snows: for the beasts and fowls whereof they live, retire themselves into more hot climates." One band, he described, arrived on the river, opposite Quebec, in such a state of desperation that, though the river was filled with drifting ice, they launched their canoe and attempt-

**Conditions of Indian Life**

ed the crossing. In mid-stream the canoe, heavily overladen, was crushed between the floes; scrambling out upon a large cake they drifted rapidly down stream with the good fortune that the piece upon which they had taken refuge was struck forcibly by a large mass and driven on shore; when they landed they fell upon and devoured the putrid and rotten carcass of an animal which had been thrown outside the fort.

**Torture of  
Prisoners**

The Red-men will ever be associated with the torments and atrocious cruelties they inflicted upon their prisoners of war. Champlain wrote of the torture of an Iroquois captive: "They commanded him to sing if he had any courage: which he did, but it was a sorry song to hear. Meanwhile our men lighted a fire, and when it was blazing well, each one took a brand and burned this poor wretch little by little, to make him suffer greater torment. Sometimes they stopped and threw water on his back. Then they tore out his nails and put the fire on the ends of his fingers. Afterwards they flayed the top of his head and dripped on top of it a kind of gum all hot; then they pierced his arms near the wrists and with sticks pulled the sinews, and when they saw that they could not get them, they cut them. The poor wretch uttered strange cries, and I pitied him when I saw him treated in this way; and yet he showed such endurance that one would have said that, at times, he did not feel any pain. They strongly urged me to take some fire and do as they were doing, but I explained



to them that we did not use such cruelties at all, and that we killed them at once, and that if they wished me to fire a musket shot at him I would do it gladly. They said 'no,' and that he would not feel any pain. I went away from them distressed to see so much cruelty as they were practising upon this body. When they saw that I was not pleased at it, they called me and told me to fire a musket shot at him; which I did without his seeing it at all."

The Indian was, equally, famous for his power of physical endurance.

Power of  
Endurance

Of Cartier's first visit to Stadacona, speaking of the natives, it is said: "All—men, women and children—endure cold better even than the wild animals; for in the greatest cold we experienced, which was very severe, the majority of them came naked over the snow and ice daily to the ships, which we would hardly have believed if we had not seen it."

"The Shawano Indians," says Drake, "captured a warrior of the Anantoocah nation, and put him to the stake, according to their usual cruel solemnities. Having unconcernedly suffered much torture, he told them, with scorn, they did not know how to punish a noted enemy; therefore he was willing to teach them, and would confirm the truth of his assertion if they allowed him the opportunity. Accordingly he requested of them a pipe and some tobacco, which was given him; as soon as he had lighted it, he sat down, naked as he was, on the women's burning torches, that

were within his circle, and continued smoking his pipe without the least discomposure. On this a head warrior leaped up and said, they saw plain enough he was a warrior and not afraid of dying, nor should he have died, only that he was both spoiled by the fire, and devoted to it by their laws; however, though he was a very dangerous enemy, and his nation a treacherous people, it should be seen that they paid a great regard to bravery, even in one who was marked with war streaks at the cost of the lives of many of their beloved kindred; and then by way of favour, he with his friendly tomahawk instantly put an end to all his pains."

**The Feast of  
the Dead**

Of the Indian customs none was more remarkable than the "feast of the dead," practised by the Huron branch of the Iroquois family. Champlain says, "When any one dies, they wrap the body in furs and cover it very neatly with the bark of trees; then they place it high up on four posts in a little cabin, which is covered with bark and is just the length of the body. These bodies are buried in these places only a certain length of time, say eight or ten years, when those of the village recommend the place where their ceremonies should be held, or rather a general council, which all the people of the country attend. This done, each one returns to his own village, and then takes all the bones of the dead, which they clean and make very smooth, and guard carefully. Then all the relatives and friends take them, with their necklaces, furs,



axes, kettles and other things of value, with a great many provisions which they bring to the prescribed place. When all are gathered there, they put the provisions where the people of that village direct; and then have feasts and dances without interruption for ten days—the length of time that the festival lasts—during which other tribes gather there from all parts to see the ceremonies which are taking place. By means of these ceremonies they form new ties of friendship, saying that the bones of their relatives and friends are to be all put together, as a symbol that, as they are all together in one place, so ought they, too, to be united in friendship and harmony, like relatives and friends, without being able to part from one another. These bones being thus mingled, they make many speeches on the subject; then, after some grimaces or acting, they dig a big grave, into which they throw the bones, with the necklaces, belts of wampum, axes, kettles, sword-blades, knives and other trifles, which they prize highly. Then they cover the whole with earth and with many logs of wood. Then they enclose it with stakes, on which they place a covering. Some of them believe in the immortality of the soul, saying that after death they go to a place where they sing like crows.”

For the rest, the Indian character has been described so variously, that we select three portrayals of the same, each concerning a distinct linguistic family, from the “Handbook of Indians of Canada”; published as an appendix to the

**Indian  
Character**

tenth report of the Geographic Board of Canada.

**Character of  
the Six  
Nations**

Of the Iroquois it says: "The Northern Iroquois tribes, especially the Five Nations, so called, were second to no other Indian people north of Mexico in political organization, statecraft and military prowess. Their leaders were astute diplomats, as the wily French and English Statesmen with whom they treated, soon discovered. In war they practiced ferocious cruelty towards their prisoners, burning even their unadopted women and infant prisoners; but, far from being a race of rude and savage warriors, they were a kindly and affectionate people, full of keen sympathy for friends in distress, kind and deferential to their women, exceedingly fond of their children, anxiously striving for peace and good will among men, and profoundly imbued with a just reverence for the constitution of their commonwealth and for its founders. Their wars were waged primarily to secure and perpetuate their political life and independence. The fundamental principles of their confederation, persistently maintained for centuries by force of arms and by compacts with other peoples, were based primarily on blood relationship, and they shaped and directed their foreign and internal polity in consonance with these principles. The underlying motive for the institution of the Iroquois league was to secure universal peace and welfare among men by the recognition and enforcement of the forms of civil government through the direction and regulation of personal and public

conduct and thought in accordance with beneficent customs and council degrees, by the stopping of bloodshed in the blood-feud through the tender of the prescribed price for the killing of a co-tribesman; by abstaining from eating human flesh; and, lastly, through the maintenance and necessary exercise of power, not only military, but also magic power believed to be embodied in the forms of their ceremonial activities. The tender by the homicide and his family for the murder or killing by accident of a co-tribesman was twenty strings of wampum—ten for the dead person, and ten for the forfeited life of the homicide.”

To this it may be added that the constitution of the Six Nation Confederacy is supposed, by many, to have served as a model for the federal union of the American colonies when they asserted and secured their independence.

**Their  
Constitution  
a Model**

Of the tribes on the Pacific Coast the Handbook says: “The Haida, Tlingit, and Tsimshian seem to show greater adaptability to civilization and to display less religious conservatism than the tribes farther south. They are generally regarded as superior to them by the white settlers, and they certainly showed themselves such in war and in the arts. Of all peoples on the north west coast the Haida were the best carvers, painters, and canoe and house-builders, and they still earn considerable money by selling carved objects of wood and slate to traders and tourists. Standing in the tribe depended more on the

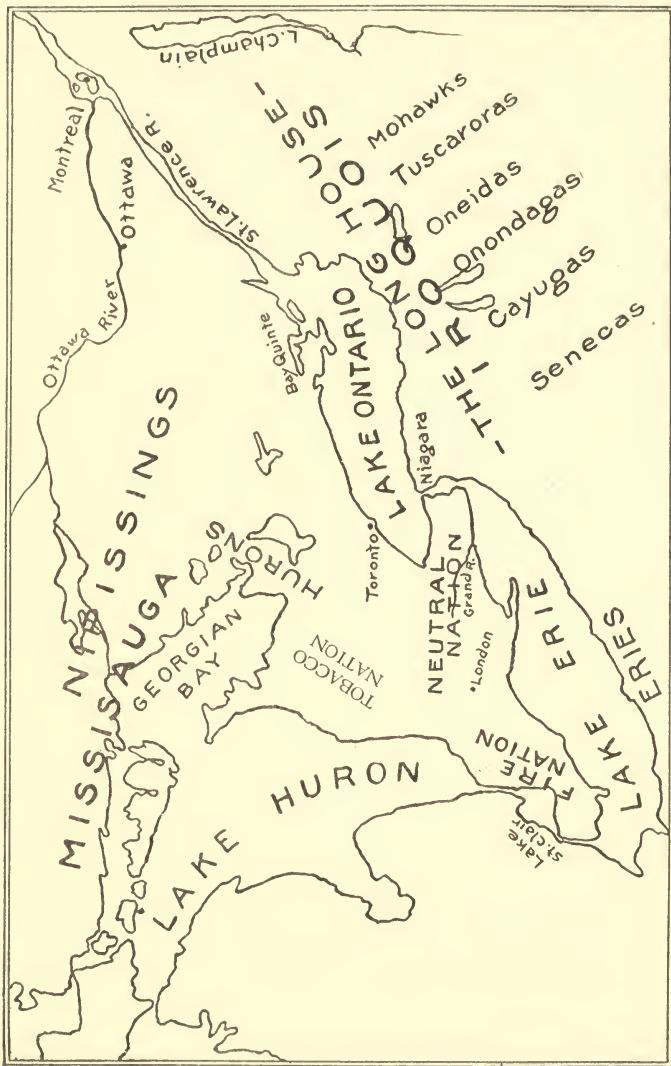
**Character of  
the Haida,  
Tlingit,  
Tsimshian**

possession of property than on ability in war, so that considerable interchange of goods took place and the people became sharp traders. The morals of the people were, however, very loose."

Character of  
the Sekani

The same authority describes the Sekani, a small tribe of Athapascan stock, thus: "These people are very barbarous and licentious. Their complete isolation in the Rocky Mountains, and their reputation for merciless and cold-blooded savagery cause them to be dreaded by other tribes. Their manner of life is miserable. They do without tents, sleeping in brush huts open to the weather. Their only clothing consists of coats and breeches of mountain-goat or bighorn skins, the hair turned outside or next to the skin according to the season. They cover themselves at night with goat-skins sewed together, which communicate to them a strong odour, though less pungent than the Chipewyan receive from their smoked elk-skins. Petitot pronounces them the least frank and the most sullen of all the Tinneh. They are entirely nomadic, following the moose, caribou, bear, lynx, rabbits, marmots, and beaver, on which they subsist. They eat no fish and look on fishing as an unmanly occupation. Their society is founded on father-right. They have no chiefs but accept the council of the oldest and most influential in each band as regards hunting, camping, and travelling. When a man dies they pull down his brush hut over the remains and proceed on their journey. If in camp, or in the event of the deceased being a person of con-

sequence, they make a rough coffin of limbs and erect a scaffolding for it to rest on, covering it usually with his birch-bark canoe inverted; or, on the death of an influential member of the tribe, a spruce log may be hollowed out for a coffin and the remains suspended therein on the branches of trees. Sometimes they hide the corpse in an erect position in a tree hollowed out for the purpose. They keep up the old practise of burning or casting into a river or leaving suspended on trees, the weapons and clothing of the dead person. When a member of the band was believed to be stricken with death they left with him what provisions they could spare and adandoned him to his fate when the camp broke up. They are absolutely honest."



The wars of the Iroquois; the distribution of the tribes destroyed.

## CHAPTER II.

### ATLANTIC SHORE TO WATERSHED

It is worthy of note that the *Society for the Propagation of the Gospel*, which has ever been the generous benefactor of the work among the white settlers of the Dominion, received its first appeal from Canada in the interests of the Indians. Colonel Nicholson laid before the Society an address "From the gentlemen that compose the Council of War at Annapolis Royal in Nova Scotia praying that ministers may be sent over to convert the Indians in the said country." The only recorded result occurred sixteen years later, when the Reverend Richard Watts, then about to go to Annapolis as a Chaplain to the forces, "was granted £10 a year which was doubled in 1731," as "an allowance for teaching the poor children there."

First Appeal  
to the S.P.G.,  
Jan., 1711

Rev. R. Watts,  
1727

The Indian population of the Maritime Provinces and Quebec passed, early in the history of New France, under the influence of the Roman Catholic Church, and in faithful allegiance to that Communion they have, with few exceptions, remained. Even in the early days, now under review, those of Nova Scotia were described as "Bigoted papists and under the absolute dominion of their priests." Recent government returns show that out of a total Indian population of

Maritime  
Provinces

Nova Scotia



2,018 for Nova Scotia, of 1,920 for New Brunswick, of 12,842 for Quebec; only 116, in all, describe themselves as Anglicans, and 522 as members of other non-roman Communions. This fact, while eliciting our mead of praise for the missionary spirit and persistency of the Roman Catholic Church, should not be allowed to hide the course of the stream we are tracing, or lessen our appreciation of the efforts, on behalf of the Indians, of the early S. P. G. missionaries; sent out, be it remembered, to minister to the needs of the white settlers.

Rev. J. B.  
Moreau, June  
8th, 1753

For our purpose a brief reference to the work of two of these must suffice. The Reverend J. B. Moreau, an ex-priest of the Roman Catholic Church, arrived at Lunenburg with a great company of French and Germans. That missionary interests were not the only ones which marked the relations of the natives and the new arrivals is shown by the fact that the register of burials contains the following entry:

August 27th—Joseph Styé—Scalped

August 27th—Conrad Haltz—Scalped

August 27th—Rosina, his wife—Scalped

“Buried by Rev. Jean Baptiste Moreau”—

1765

Mr. Moreau, nevertheless, informs the S. P. G. that he had baptised several Indian children, and that they behaved themselves with “great decency in all religious ceremonies.” The next year he stated that “He had baptized 12 Indians and married one couple, but the Roman priests were evidently trying to prevent the conversior

1766



of the Indians from their former faith, for the report speaks of their having shown Moreau a copy of a letter, which they were told was written by Jesus Christ to the Bishop of Lucon in France, to be sent to them. It is signed by two persons, who say they have received it from the said Bishop to be distributed among the savages. Each of them have a copy of it, which they wear next their heart. The letter is filled with the grossest absurdities imaginable. They are there threatened with eternal damnation, if they fail in any point of the Romish religion, and are promised endless happiness if they separate from those of a different opinion. They are never to die a sudden death or be drowned, nor perish in war, so long as they have their letter next their heart."

The Reverend T. Wood, appointed to the charge of Annapolis Royal, stated "that as soon as he is settled to his new mission, he designs to devote three or four hours every morning to learn the savage Micmac, which is the principal Indian language throughout this Province, and when he is capable of it, to translate the Common Prayer and send it so translated to the Society to be printed in three columns; Micmac in the middle and English and French on each side. He also intends as soon as he has acquired the pronunciation, to perform Divine Service and preach to the Indians in their own language." Mr. Wood carried out his intention with such zest and success that he was able to officiate in Micmac; which he did, publicly, in St. Paul's, Halifax,

Rev. T. Wood,  
July 30th,  
1764

July, 1767

in the presence of the governor, most of the army and navy officers, and the inhabitants. On this occasion the Indians sang an anthem before and after service. Before the service began, an Indian Chief came forward from the rest, and kneeling down . . . . prayed that the Almighty God would bless his Majesty King George the Third, their lawful King and Governor, and all the Royal Family."

New Brunsw-  
wick, 1760

In New Brunswick the first baptism recorded by an agent of the Society, or indeed, I think, of the Church, is that of an Indian. "In the summer, the Reverend T. Wood visited the settlements on the St. John's River, reaching St. John's Harbour on July 1st. On the next day, Sunday, he performed Divine Service and preached there in English in the forenoon and in Indian in the afternoon to thirteen Indian men and women . . . . after service he told them to sing an anthem, which they performed very harmoniously. . . . an Indian girl was then baptised." The Bishop of Nova Scotia reporting in 1792, a visit to New Brunswick, stated that he had examined two out of three Indian Schools established in the Province, and said, "The Indian children behaved well and learned as fast as the white, and were fond of associating with them."

1786

1822

The New England Company, forced to relinquish its work, in the American colonies, on the outbreak of the War of Independence, transferred its activities to New Brunswick, and from there to other parts of British America.

In the Province of Quebec, the Reverend John Ogilvie, a missionary of the S. P. G. to the Indians in what is now the State of New York, came to Montreal "in the capacity of Chaplain to the British troops and to their Mohawk allies." The Indians in the neighbourhood for some thirty miles distant were "extremely attached to the ceremonials of the (Roman Catholic) Church," and had been "taught to believe the English have no knowledge of the mystery of man's redemption by Jesus Christ." As these Indians spoke the Mohawk language Mr. Ogilvie "endeavoured to remove their prejudices, and by showing them the Liturgy of our Church in their mother tongue," he "convinced many of them that we were their fellow-Christians." The Reverend John Stuart after various trials and distresses "as a loyalist in New York Province, escaped to Canada. For some years his headquarters were in Montreal, whence he visited the Mohawks in that neighbourhood (La Chine) and in Upper Canada."

Quebec  
Rev. J. Ogil-  
vie, 1760

Rev. J.  
Stuart, 1781

Ontario, with 19,640, ranks next to British Columbia in the number of its Indians. Of the total, those in the eastern and southern parts of the province are among the most interesting historically, the most advanced socially, and the most prosperous of the whole Dominion.

To follow the course of the stream of the "Spirit of Missions" in their midst, we must retrace our steps to pre-revolutionary days, and

return across the border into the State of New York.

Mr. Elias  
Neau

"The instruction of the Negro and Indian slaves was a primary charge (oft repeated) to 'every missionary . . . and to all schoolmasters' of the Society in America." In this connection, as so frequently happens in the history of the Church, God brought His own agent from a different and unexpected quarter. Mr. Elias Neau, a native of France, "whose confession of the Protestant Faith had there brought him several years' confinement in prison, followed by seven years in 'the gallies,' emigrated, after his release, and settled in New York. He drew the Society's attention to the great number in that city who were without God in the world, and of whose souls there was no manner of care taken" and proposed the appointment of a Catechist among them. The Society prevailed upon him to undertake the post, and he received a license from the Governor "to catechise the negroes and Indians and children of the town." He carried out his commission with such faithfulness that "the Governor, the Council, Mayor, the Recorder of New York, and the two Chief Justices, informed the Society that Mr. Neau had performed his work 'to the great advancement of religion in general and the particular benefit of the free Indians, negro slaves, and other heathens in those parts.'"

1704

The Six  
Nations

The western, middle, and northerly parts of the State were occupied by the fiercest, the most

renowned, and the most loyal to British allegiance, of all the native races. Its members constituted the Confederacy of the Six Nations; consisting, as already described, of the Senecas, Cayugas, Onondagas, Oneidas, Tuscaroras and Mohawks.

The Long  
House

Their territory, Niagara to Lake Champlain, "constituted the theoretical Kanonsionni, or 'Long House,' in which the several nations were regarded as dwelling. The typical abode of the Iroquois was a house, or lodge, of frame, walled and covered with bark, built in sections, each of which was the separate dwelling of a family, with a long central passage in common. A house so built was readily enlarged to admit new families, by the extension of one end; and this was the theory of the Confederacy,—a long house occupied by five families, and so constituted as to allow of the admission of others. The theoretical Long House was considered as extending from west to east, the door being at the west, about south or south-west of Niagara Falls. Here dwelt the first family, the Senecas, who were the door-keepers; next to them the second family, the Cayugas, and, successively, the Onondagas as the third family, and the Oneidas the fourth family; and originally the Mohawks, the fifth family; but this order was changed when the Tuscaroras were admitted, and, occupying a district south of the Oneidas, became fifth family, the Mohawks being then the sixth, occupying the east end of the 'House,' near a line drawn from Montreal to Albany. The Onondagas, being in the central

position where the common fire in an actual common dwelling would be found, were the fire-keepers, and here was very appropriately the place of the Great Council meetings of the Confederacy. The Tuscaroras and adopted people were said to be frame poles added to the framework of the Long House."

**Functions of  
Onondagas**

"The functions of the Onondaga tribe in council are in many respects similar to those of the judge holding court with a jury. The question before the council is discussed respectively by the Mohawk and Seneca tribes on the one side, and then by the Oneida, the Cayuga, and latterly, the Tuscarora tribes on the other, within their own circles. When these two have independently reached the same or a differing opinion, it is then submitted to the Onondagas for confirmation or rejection. The confirmation of a common opinion or of one of two differing opinions makes that the decree of the council. In refusing to confirm an opinion the Onondaga must show that it is in conflict with established custom or with public policy; when two differing opinions are rejected the Onondaga may suggest to the two sides a course by which they may be able to reach a common opinion; but the Onondaga may confirm one of two differing opinions submitted to it. Each chieftain has the right to discuss and argue the question before the council either for or against its adoption by the council, in a speech or speeches addressed to the entire body of councillors and to the public."



On the arrival of Champlain, the part of Ontario between the Great Lakes was occupied, chiefly, by tribes of the Iroquois stock. These were: the Hurons or Wyandots, occupying the north shore of Lake Simcoe and the district thence to the Georgian Bay; westward of the Hurons "dwelt the Tionnontates, known to the French as the Petuns or the Tobacco nation, from the large quantities of tobacco raised by them for their own consumption and for trade with neighbouring tribes; south of a line drawn from the present City of Toronto to Goderich was the country of the Attiwandarons, known to the French as the Neutral nation, because in the wars between the Iroquois and the Hurons it endeavoured to remain neutral; west of the Neutrals, in the region of Lake St. Clair, were the Mascoutins, known to the French as the 'Nation of Fire.' In addition to these were two nations of Algonquin stock; the Nipissings around the lake of that name, and the Missisauga living along the north shore of the north channel of Lake Huron, and on the adjacent Manitoulin Island."

Into the midst of these nations came the Missionaries of the Roman Catholic Church. The origin of the work is described in these words: "In 1605 some of the French Franciscans, believing that relaxation threatened the membership in France, formed within the Order a community known as the 'Recollets or Fathers of the Strict Observance.' When Champlain returned to France from his voyage to Canada in 1608, he

1616

The Recollet  
Missions

waited upon Bernard du Verger, the superior of the Recollets, and asked for missionaries for the roving hordes of savages that filled the forests of Canada from Quebec to the shores of the 'Chinese Sea.' "

April 24th,  
1615

Four members of the Order accompanied Champlain on his return to New France. Of these, two, Fathers Le Caron and D'olbeau set out on the journey "of seven hundred miles to the shores of the Great Lake of the Hurons." The Recollect Fathers continued, intermittently, their efforts for about nine years, when Le Caron returned to France.

The Jesuit  
Missions

June 19th,  
1625

The work was then taken up by the Jesuits, the first arrivals including the famous Jean de Brebeuf and Charles Lalemant. Of these Brebeuf was selected for the Huron Mission. Of the perils and hardships of the journey one of the Fathers wrote: "Easy as the journey may appear, it will, however, present difficulties of a formidable nature to the heart that is not strengthened by self-denial and mortification. The activity of his Indian companions will neither shorten the portages, make smooth the rocks, nor banish danger. The voyage will take at least three or four weeks, with companions whom he perhaps never before met; he will be confined within the limit of a bark canoe, and in a position so painful and inconvenient that he will not be free to change it without exposing the canoe to the danger of being capsized, or injured on the rocks. During the day the sun will scorch him, and at night the



mosquitoes will allow him no repose. After ascending six or seven rapids his only meal will be of Indian corn steeped in water, his bed will be the earth, or a jagged or uneven rock. At times the stars will be his blanket, and around him, night and day, perpetual silence."

Twenty-three years later, "the Jesuits beheld with pardonable gratification the approaching realization of their hopes and ample reward for their great sacrifices. Flourishing missions were established and chapels built in what are now the townships of Sunnidale, Tiny, Medonte, Tay, Matchedash and North Orillia." Then the fury of the Iroquois burst upon them, and all was swept away in one mad rush of fire, hate, and torture. The Nipissings, the Hurons, the Tobacco nation, and finally the Neutrals, were all destroyed, their towns burnt, and the remnants of the tribes driven into exile, or carried into captivity; followed by death by torture, adoption into the tribes of their conquerors, or an existence on sufferance as their clients.

The  
Iroquois  
War

In the meanwhile the Neutrals had destroyed the Mascoutins, or Fire Nation. Thus of all the nations, inhabiting the great region described, one tribe only, the Mississauga remained. These retained the goodwill of the Iroquois, and were permitted by them to occupy some of the conquered lands of the Hurons, in this way they moved southward as far as the north shore of Lake Ontario. It is interesting to note that the land now occupied by the Six Nation Indians on

the Grand River Reserve was purchased from the Mississauga.

A remnant of the Huron Nation made its escape, finally, to Quebec. The majority of the survivors, however, were carried away captive into the Iroquois country. A Jesuit Father mentions meeting, among the Iroquois, with about one thousand Hurons, many of whom were still practising the rites of their Christian faith. A prominent Huron chief, John Baptist, was baptized at Onondaga having been adopted by that tribe.

1654

After the destruction of the Hurons, the Iroquois made peace with the French and invited missionaries to take up their residence among them. Three years later the work was abandoned, the Jesuits making their escape through a stratagem. Their converts, known as the "praying Indians of Canada," are, in their descendants, to be seen to-day in the Iroquois of Caughnawaga near Montreal.

Origin of  
Church  
Mission  
Work

1700

These heroic and self-sacrificing efforts of the Jesuits on behalf of the Indians were the indirect cause of the establishment of Church of England mission work amongst the Six Nations. A considerable number had been drawn over to Canada and settled in two communities near Mount Royal. One of the Chiefs of these "Praying Indians of Canada" addressed the Government Commissioners at Albany, N.Y., and said, "We are now come to trade and not to speak of religion; only this much I must say, all the while before I

went to Canada, I never heard anything talked of religion, or the least mention made of converting us to the Christian Faith; and we shall be glad to hear if at last you are so piously inclined to take some pains to instruct your Indians in the Christian Religion: I will not say but it may induce some to return to their native country."

The result was, that the "Commissioners of Trade and Plantations" addressed Archbishop Tenison and Queen Anne on the subject, with the further result that an Order in Council was passed, which among other things, recited "that as to the five nations of Indians bordering upon New York, lest the intrigues of the French in Canada, and the influence their priests who frequently converse and sometimes inhabit those Indians, should debauch them from Her Mat's, (Majesty's) Allegiance, their Lordships are humbly of opinion that besides the usual method of engaging the said Indians by presents, another means to prevent the influence of the French upon them, and thereby more effectually to secure their fidelity, would be, that two Protestant ministers be appointed with a competent allowance amongst them in order to instruct them in the true religion and confirm them in their duty to Her Majesty; It is ordered by Her Majesty in Council, that it is hereby referred to His Grace, the Lord Archbishop of Canterbury, to take care therein as may most effectually answer this service."

Queen Anne  
Order in  
Council

April 3rd,  
1703

Unworthy or mixed motives in this instance gave birth to very excellent and lasting results.

The Five  
Sachems

The representations were followed up by both sides. Five sachems told Lord Cornbury in an interview at Albany, "they admired that we should have 'a squaw sachem' or 'woman king;' but hoped she would be a good mother and send them some to teach them religion and establish traffic among them, that they might be able to purchase a coat and not to go to Church in bear skins;" and so they sent the Queen a present, to wit "ten beaver skins to make her fine and one fur muff to keep her warm."

Rev. Thor-  
oughgood  
Moore Arriv-  
ed New York,  
1704

The Archbishop of Canterbury placed the need before the S. P. G. and eventually the Reverend Thoroughgood Moore, undertook "with a firm courage and resolution to answer the excellent designs of the Society."

At this point our historic, and apparently immortal, friend "Charity begins at home" appeared upon the scene. The clergy of the province represented to the Society that "it is most true the converting heathen is a work laudable, honourable, and glorious, and we doubt not but God will prosper it in the hands of our good brother, Mr. Thoroughgood Moore . . . but after all with submission we humbly supplicate that the children first be satisfied, and the lost sheep recovered who have gone astray among heretics . . . who have denied the faith and are worse than infidels and Indians that never knew it." Mr. Thoroughgood Moore also made a discovery, and reported "to begin with the Indians is preposterous; for it is from the behaviour of the

Christians here, that they have had, and still have, their notions of Christianity, which God knows hath been generally such that it hath made the Indians to hate our religion; the Christians selling the Indians so much rum, is a sufficient bar, if there were no other, against their embracing Christianity."

Mr. Thoroughgood Moore having thus proved, in spite of his announced "firm courage and resolution," that he was unequal to the "excellent designs of the Society," retired eastward to more congenial surroundings, and returning to England was lost with all on board. He was succeeded by men who evidenced all the qualities required in a missionary; one of whom, the Rev. John Stuart, was destined to be the founder of the Church of England in the Province of Ontario. The labours of the missionaries were on behalf, mainly, of the Mohawks, but some converts were made from among the Oneidas and Tuscaroras. Then the storm of the Revolutionary War broke, with all its fury, over the infant Church, and drove, in the end, both missionaries and converts across the boundary into Canada.

The circumstances under which a clergyman of the Church of England first visited the boundaries of Ontario, are set out by the Reverend John Ogilvie, who, in a letter said: "Last summer I attended the Royal American Regiment upon the Expedition to Niagara; and, indeed, there was no other chaplain upon that department, though there were three regular regiments and the

Rev. John  
Stuart

The Revolu-  
tionary War

Rev. J. Ogilvie  
at Niagara

Dated Feb.  
1st, 1760

Provincial Regiment of New York. The Mohawks were all upon this service, and almost all the Six Nations . . . . I officiated regularly to the Mohawks and the Oneidas, who regularly attended Divine Service. . . . The Oneidas met us at the lake near their castle and as they were acquainted with my coming, they brought ten children to receive baptism, and young women who had been previously instructed."

Six Nations  
Migrate to  
Canada

1776

1784

Visit of Rev.  
J. Stuart,  
1784

Throughout the contest these Indians, the Mohawks in particular, were the firm supporters of the Mother Country, and "rather than swerve from their allegiance chose rather to abandon their dwellings and property, and cross, as described, into Canada." They were soon followed by their former missionary, the Reverend John Stuart, who had laboured among them in New York State. On June 2nd "Mr. Stuart set out from Montreal, visiting on his way all the new settlements of Loyalists on the river and lake, and on the 18th arrived at Niagara. On the following Sunday he preached in the garrison, and in the afternoon to satisfy the eager expectations of the Mohawks, he proceeded on horseback to their village . . . . and officiated in their Church. After a short intermission he returned to the Church, "when he baptised 78 infants and 5 adults, the latter having been instructed by the Indian clerk," a man "of very sober and exemplary life who regularly read prayers on a Sunday." "It was very affecting" we are told, "to Mr. Stuart, to see those affectionate people,



from whom he had been separated more than seven years, assembled together in a decent and commodious church, erected principally by themselves, with the greatest seeming devotion and a becoming gravity." In July, Mr. Stuart removed his headquarters to Cataraqui (Kingston), "chiefly on account of its vicinity to the Mohawks," and thus founded the Church of England in the Province of Ontario. 1785

The Niagara Contingent of the Five Nations under the leadership of the famous War Chief "Thayendanegea" or Joseph Brant, was settled, permanently, in their present, and splendid, position on the banks of the Grand River. Joseph Brant made two visits to England. On the second occasion the S. P. G. enlisted his help in the translation of the Prayer Book, the book of Psalms, and the Gospel of St. Mark. These were issued as one book. "The book was a work of art, well printed and with some fine engravings. The frontispiece depicted the inside of a chapel, in which the king and queen were standing with a bishop on each side of them. The monarch and his consort were handing sacred books to the Indians, who were clustered about in an expectant attitude." Grand River Reserve

One of the first activities of the community was the erection of a suitable place of worship. "This building which was reared in the depths of the forest about two miles from the centre of what is now the city of Brantford went by the name of "The Old Mohawk Church." On a petition The Old Mohawk Church

Gift of  
Queen Anne,  
1712

to King Edward, it was given the title of "His Majesty's Chapel of the Mohawks." The first Bible used was the gift of Queen Anne, who also gave a set of Communion plate, of burnished silver, engraved with the Royal Coat of Arms. This plate was divided with those who settled on the banks of the Bay of Quinte. "In all the wide region later known as the province of Upper Canada, as yet no other Protestant Sanctuary had opened its doors for the use of Christian believers. With the erection of this temple of the Mohawks begins the history of the Protestant churches in one of the fairest sections of the Dominion of Canada. It was a sweet and solemn bell that pealed out its message when service was held on those Sabbaths in pioneer days. Into the solitudes it rang, wakening the stillness, echoing to hill-top, and throbbing down to distant valley. Up and along the river stole the glad-some strain, the first call to prayer ever heard in this scarcely broken wilderness. From among the trees emerged the exiled people of the Long House. They mingled together; they entered the courts of the Great Spirit, silent and full of awe. There they listened to the Gospel story and burst forth into many happy songs of thanksgiving and of love."

The Muncey  
Indians

Published,  
1852

West of London, Ontario, on the banks of the Thames, is the Muncey Reserve. The author of an old volume, entitled "Missions and Missionaries," gives a curious piece of information concerning a nephew of Tecumseh, that other famous



Indian ally of the British. He states, "I have the happiness of knowing some of the Society's missionaries. From one of these (my dear brother in the Lord, the Rev. Richard Flood, Delaware), the following particulars concerning his mission were sent to this country some years back. They will illustrate the labours, perils, and consolations of a true missionary.

"Four different tribes of Indians are comprised in my mission, besides the European settlers: the *Oneidas*, the *Munceys*, the *Chippeways*, and the *Potwatamies* who are very few in number. . . . For two whole years, after I had commenced my labours among these savage tribes, there appeared 'no fruit.' At the end of those years of trial and perplexity, it pleased the Most High to open the heart of their principal chief (called Captain Snake), nephew of a celebrated warrior called Tecumseth, who then sought admission into the Church by baptism. Many of the tribe, after preparatory instruction, immediately followed his example."

Captain  
Snake

The Reverend Richard Flood visited England and on his return Captain Snake addressed him, in part, as follows: "We feel happy in having the Gospel preached by the minister whom the Queen has been pleased to send to us. We believe if we walk according to the truth of that Gospel we shall be happy in this world, and happy forever with Jesus Christ in Heaven. We wish, by God's help, to repent us truly for all sins, to forsake the foolish and wicked ways of our fathers, to put

away from us the fire-water which has destroyed so many of our people before you crossed the Great Lake (Atlantic) to preach Christ the Saviour to us; and we all now, thanks be to God, desire to walk in the way that leads to eternal life."

Walpole Is-  
land Mission,  
1843

Mr. Flood, accompanied by the Reverend J. Carey, visited Walpole Island, where they were met by "the chiefs of the Walpole, Sable, and Port Sarnia Indians, with most of their war chiefs," to the number of eighty. Mr. Flood addressed them on our Lord's Commission to the Apostles to preach the Gospel. . . . "The Indians listened with deep interest" and when it was proposed to rent a house for the missionary the chief said "I want no rent but I want the missionary to be near me and to teach me what is the good way."

Sit John Col-  
borne Estab-  
lishes the  
Sault  
Mission, 1832

The late Archdeacon McMurray described the beginning of the work in Algoma in these words: "I was sent for by the Governor, Sir John Colborne, and informed that it was his intention to establish missions to the Indians on the north shores of Lakes Superior and Huron, that I had been selected for the work, and that my headquarters were to be Sault Ste. Marie. I remonstrated and told His Excellency that I was only twenty-two years of age, not old enough for Orders; and, further, that I had never heard of Sault Ste. Marie. After a careful examination of the then surveys of all the region north of York (Toronto) the place could not be found. I returned to His Excellency and stated the place

could not be found. He informed me that I was to proceed to Buffalo, thence to Detroit, and I would be able to ascertain the locality of my future residence. Following these instructions I left York, as if going to the North Pole, on the 20th of September, and reached Sault Ste. Marie on the 20th of October following, just one month on the passage."

The Mission on Manitoulin Island arose out of a plan proposed by Captain Anderson—"A gentleman who has," said the Reverend F. A. O'Meara, "grown old in the Indian cause, and in whose mind their civilization has ever been inseparably connected with their reception of the Gospel,"—to collect all the Indians of the Georgian Bay District, and the Canadian shores of eastern Lake Superior, and form with them a missionary settlement on one of the large islands. The plan being approved by Sir John Colborne, Captain Anderson and the Rev. Adam Eliot made a tour from Penetanguishene to the Sault Ste. Marie, when four hundred Indians promised to join the proposed settlement.

**Manitoulin  
Settlement  
Proposed**

**June, 1835**

"With these prospects of success, the above mentioned gentlemen, with Mr. Orr, as school-master, arrived to take up their abode permanently; and having cleared a few feet of land, in the midst of the thick forest that then occupied the place of the present establishment, planted the standard of the Gospel and of civilization at the door of the wigwam which, for some time, formed their only shelter." In August of the

**The Mission  
Established**

**May 28th,  
1836**

**Abandoned**

same year, their hopes were dashed to the ground through an order of Sir F. B. Head, the successor of Sir John Colborne, that the plan should be abandoned.

1837

Captain Anderson, however, held on heroically to his project, and secured permission to complete the buildings. The next year, Sir. F. B. Head being superseded, meanwhile, by Sir George Arthur, the mission was again proposed, and, heartily supported by Archdeacon Strachan, received the Governor's warm approval.

The Mission  
Re-established

Captain Anderson's daughter, many years later, wrote: "In the autumn, my father, who was an officer in the Indian Department, was ordered to an entirely new field of labour, and late as it was our home at Coldwater was broken up, and arrangements made for a long and dangerous journey by water to Manitoulin Island, a distance of some two hundred miles. A large batteau was engaged and on the 8th of October, Captain Anderson, with the other officers employed by the Indian Department, their wives, children and servants, besides mechanics, employed to teach the Indians different trades, embarked from Coldwater. The batteau was heavily laden with necessary provision for a long, cold journey—tents, beds, and bedding—besides its precious freight of thirty-four souls, i.e., the missionary, the Rev. C. C. Brough, afterwards Archdeacon of London, Ontario, Mrs. Brough, four children, and two servants, Dr. Paul Darling and his wife, one infant six weeks old, a nurse, the school-

master, Mr. Bailey, Mrs. Bailey and three children, the Captain, his wife, four children, two young friends, one servant, the oarsmen, a pet cat and a dog. The days were short and very cold, the lake rough, and the water freezing on the oars as the men raised them for every fresh stroke. The females of the party were not such as one usually finds in those out-of-the-way places, but were highly educated, refined and delicate, heretofore shielded from every storm. From there being so many women and children on board, it was necessary to encamp early in the afternoons, in order to get well under canvas before nightfall, and on account of the number of children to dress and feed, beds, etc., to pack, tents to strike, and boat to be loaded, the mornings were far spent ere we were enabled to proceed on our way. Some days we had only two or three hours in which to travel; for instance, if we arrived at a good camping ground, it was advisable to go ashore for the night, as daylight might fail before reaching another. The nights soon became very cold, and the ice had to be cut away in the morning in order to get the batteau from her moorings. One day we were lost in the channels, and our supplies were well nigh exhausted. After a consultation, and some hard tack (ship biscuit) the Captain and some of the men went ashore to look about, and hearing a crow cawing fancied it was tame. My father said to one of the men, 'follow that crow and it will take you to an Indian camp.' He did as

desired, and, strange to say, the crow would fly a short distance, then stop, as if waiting for the men, then off again till at last they arrived at a lodge. The poor Indians gave of such as they had, and came to pilot us through the maze of islands. Our *Evangeline* had no deck or shelter. All were exposed to the fury of the biting winds, snow, and rain, and the freezing spray which frequently dashed over the edge of the boat. It is a marvel how any escaped death. After three weeks of terrible suffering we at last came in sight of the 'Establishment,' so-called, but alas! for us, one of the three houses was in flames, and by the time we had reached the landing-place was reduced to a heap of ashes. Notwithstanding this great misfortune, all hearts were raised in gratitude to that kind Providence which had brought us through so many dangers to our journey's end, and all who were able set to work with a will, to make the very best of so trying a situation. My father, who never seemed to be at a loss, soon had all comfortably housed for that night, and glad we were to lay our benumbed and weary bodies down on the floor of our log house, with roaring fires in the chimneys, luxuries we had not enjoyed for three weeks."

Rev. F. A.  
O'Meara, 1841

The Rev. F. A. O'Meara succeeded to the charge of the work. His untiring labours and great linguistic ability were signally blessed. He translated much of the Prayer Book and the Bible into Ojibway. Within two years the Indians had "acquired more correct ideas con-



cerning marriage—a strong desire to have their children educated like the whites—a disposition to raise the condition of their women—to abjure idoltry, their prophets, and the medicine bag,—and a growing sense of the sinfulness of murder, drunkenness, implacable enmity and revenge.”

Mr. O'Meara described the following curious practice of the Ojibways: “When their young people reach the age of eleven or twelve, they are directed, by their parents, to blacken their faces and fast, until they obtain from their guardian spirit some dream or vision. Their frame being reduced to a very weak state by abstinence, their minds are very easily wrought on, and they invariably imagine that they have the desired dream or vision; and, according to what they think they then see, so is their destiny; and from that time, they make to themselves representations of what they have seen, and keep them by them; and on these pieces of wood they place their trust for deliverance from sickness and death.”

Curious Practice of Ojibways

The Bishop of Toronto reporting upon his first visit to the Mission, was much impressed by the daily worship of his Indian canoemen. “There was,” he said, “something indescribably touching in the service to God upon those inhospitable rocks; the stillness, wildness and darkness, combined with the sweet and plaintive voices, all contributed to add to the solemn and deep interest of the scene.”

Bishop of Toronto's Visit, 1842

North of Lake Superior lies Lake Nepigon a magnificent sheet of pellucid water flowing

The Nepigon Mission



Bishop Fauquier, 1878

Rev. R. Renison, 1880

through a world-famed trout stream into the north-eastern area of Lake Superior. It is right on the height of land between Superior and Hudson Bay. The Indians on this lake were the purest Ojibways. Bishop Fauquier while crossing the lake with the Reverend E. F. Wilson on a voyage of missionary exploration was accosted one evening by a flotilla of canoes under the command of chief Manetooshaus (the son of the Great Spirit) who told him that for forty years they had waited for a messenger who should tell them of the religion of the Queen. The Bishop promised to provide them a teacher and sent the appeal to England. It was answered by a young Irishman, Rev. Robert Renison, a graduate of Trinity College, Dublin. He came to Nepigon with his wife and three young children. The Indians wore feather headdresses, painted their naked skins with clay and red ochre, and the first night celebrated his arrival in a white-dog feast. For many years Mr. Renison lived among them alone with his family. His younger children spoke Indian before their native tongue. Through God's blessing he baptised hundreds of Ojibways with his own hands. His wife was his devoted helpmeet, the mother of every Indian in the East district. She lies buried beside the little Church of St. Mary, Nepigon which was built in her memory.

We have now reached the height of land, and it is fitting that we should hear there, the echoes of the voice of one of the noblest, saintliest, and

most eloquent of Canadian Churchmen. The late Bishop Sullivan said: "The Indians number from 8,000 to 10,000, all belonging to the Ojibway tribe; speaking therefore only one language. Since my consecration I have had a great many means and opportunities of measuring the need and capacity of social and religious improvement. I have preached to them, prayed with them, sung the songs of Zion with them round the camp fire, sat with them at their tables, rowed and paddled with them in their canoes, listened to their speeches at several pow-wows, and, as a result of it all, I herewith avow myself the Indians' friend and stand ready to do what in me lies for their social and religious elevation."

**Bishop Sullivan, 1882**

The frequent suggestions one hears from those who know little and care less about this subject are: "Why do people want to bother about the Indians?" "Why try to educate and civilize them?" "Why not leave them alone?" "You cannot raise them to the level of white men and women and they would be much better left as they are!" Overlooking the fact all the time that to leave the Indians alone is just the very thing that the White Man has consistently refused to do. Many the heart-broken Indian in this North country would raise his voice in thankfulness to Almighty God were the way made possible by which he could get his family back to the environment of but a few years ago; but, no matter how he may long for it or how earnestly he may pray for it, that happy condition is gone and gone forever, and gone because the White Man has willed that it must go.

The marvel of it, is not that the Indians have failed to profit by their association with the White Man, but that there is one clean, honest Indian left, and remember there are plenty of them. I have the privilege of numberine among my personal acquaintances Indian men and Indian women whose esteem and friendship I prize most highly. Who for probity and stability of character, and simple strength of faith are an example well worth following.

G. B. NICHOLSON.

## CHAPTER III.

### PRO AND CON

The rugged and wild height of land, dividing the waters flowing southward into Lake Superior from those which make their way northward into Hudson Bay, forms a good vantage point whence, before setting out on our journey to the Arctic and the Pacific, we may survey the way we have travelled, and note some of the influences which were particularly prominent in the contact of the Indian with the white man, as the latter penetrated into the unknown regions of the New World.

The Pilgrim Fathers left England under the authority of a Charter granted by James I. The knowledge of its contents was, perhaps considerably, withheld from them until they had set out upon their voyage. In it the King said, in part, "that he had been given certainly to know, that within these late years there hath, by God's visitation, reigned a wonderful plague, together with many horrible slaughters and murders, committed amongst the savages and brutish people there heretofore inhabiting in a manner to the utter destruction, devastation, and depopulation, of that whole territory, so there is not left for many leagues together, in a manner, any that do claim or challenge any kind of interests therein."

Charter of  
James I.,  
dated Nov.  
3rd, 1620

The Great  
Plague

What this "wonderful plague" was, precisely, we do not know. It is probable that it was the plague which ravaged England at a little later period, and that it was introduced among the Indians by one of the vessels visiting the Coast from a Spanish or Mediterranean port. Our author says, "The extent of its ravages, as near as we can judge, was from Narraganset Bay to Kennebec, or perhaps, Penobscot, and was supposed to have commenced about 1617, and the length of its duration seems to have been between two and three years, as it was nearly abated in 1619. The Indians gave a frightful account of it, saying that they died so fast that the living were not able to bury the dead. When the English arrived in the country, their bones were thick upon the ground in many places. This they looked upon as a great providence inasmuch as it had destroyed multitudes of the barbarous heathen to make way for the chosen people of God."

Count Num-  
ber One

Whether the white man can, or cannot, be rightly convicted on this statement makes but little difference; putting the plague out of the count he has still to answer for the "destruction, devastation and depopulation," caused by the introduction of measles, smallpox, together with those loathsome and satanic diseases which defile and destroy the very sources and issues of life.

Pilgrim  
Fathers Ar-  
rived Nov.  
9th, 1620,  
Ptnded Dec.  
11th.

The Pilgrim Fathers arrived in the *Mayflower*, forty-one strong. "One of the first things they found it necessary to do, to preserve order among themselves, was to form a kind of constitution or

outline of government." The drawing up and signing of this important document took two days. When accomplished, several of them ranged about the woods near by to see what they contained. Having wandered farther than they were apprised, in their endeavour to return, they say, "We were shrewdly puzzled and lost our way. As we wandered, we came to a tree, where a young sprit was bowed down over a bow, and some acorns strewed underneath. Stephen Hopkins said it had been to catch some deer. So, as we were looking at it, William Bradford being in the rear, when he came looking also upon it, and as he went about, it gave a sudden jerk up and he was immediately caught up by his legs." William Bradford, Puritan and Mayflower Pilgrim, caught in an Indian snare, and dangling, head-downward, in the air! I wonder whether his companions possessed a grain of the saving sense of humour? Apparently not. "It was (they continue) a very pretty device, made with a rope of their own making, (of bark or some kind of roots, probably), and having a noose as artfully made as any roper in England can make, and as like ours as can be, which we brought away."

Count number two, O white man, even though a Pilgrim Father, is found against thee! You were first caught in the Indian's snare and then stole it. Two counts in fact, in one. You first, in the eyes of the Indian, disgraced yourself through your ignorance of woodcraft, and then destroyed his confidence in you by thieving his property.

Count Num-  
ber Two

Samoset  
March 16th,  
1621

"It was on Friday, that Samoset suddenly appeared at Plymouth, and," says Mount, "He very boldly came all alone, and along the houses, straight to the rendezvous, where we intercepted him, not suffering him to go in, as undoubtedly he would, out of his boldness." "He had, say they, learned some broken English amongst the Englishmen that came to fish at Monhiggon, and knew by name most of the captains, commanders, and masters." "He discoursed of the whole country and of every province, and of their sagamores, and their number of men and strength." "He had a bow and two arrows, the one headed, and the other unheaded. He was a tall straight man,, the hair of his head black, long behind only short before; none on his face at all. He asked some beer, but we gave him strong water, and biscuit, and butter, and cheese and pudding, and a piece of mallard, all of which he liked well."

Count Num-  
ber Three

Count number three, O Pilgrim Father, "you gave him strong waters." By so doing you robbed him of his health and wealth, his women of their honour, and his children of their inheritance. There was more caustic humour than savage simplicity in the verdict of the first, recorded, Indian Jury. Summoned to consider the case of an Indian found frozen to death they reported. "Death from the freezing of a great quantity of water inside of him, which they were of opinion he had drunken for rum."

Captain John Smith, let us hear what he has



to say: "After stating that they at Monhiggon in April, spent a long time in trying to catch whales without success; and as 'for gold, it was rather the Master's device that projected it'; that for trifles they got near 11,000 beaver skins, 100 martin, and as many others, the most of them within twenty leagues."

**Captain John  
Smith, 1614**

Count number four; for trifles they got the riches of the New World. The evils of an unrestrained and Godless commerce.

**Count Num  
ber Four**

"The other ship stayed to fit herself for Spain with the dry fish, which was sold at Malaga at four rials the quintal, each hundred-weight two quintals and a half; but one, Thomas Hunt, the Master of the ship, (when I was gone) thinking to prevent that intent I had to make there a plantation, thereby to keep this abounding country still in obscurity, that only he and some few merchants more might enjoy wholly the benefit of the trade, and profit of this country, betrayed four-and-twenty of those poor savages aboard his ship, and most dishonestly and inhumanly, for their kind usage of me and all our men, carried them with him to Malaga; and there for a little, sold those silly savages for rials of eight; but this vile act kept him ever after from any more employment to those parts."

Double count number —? O white race! But why endeavour to pour more into an already overflowing cup of iniquity and wrong?

**Double  
Count?**

Lest we should imagine, vainly, that these things were true only of early days, and took

Testimony of  
Canadian Fur  
Traders

place only, on other than Canadian soil, let us listen, to the naive confessions of a trader of one of the great Canadian Companies, at the time when the competition between them "drove their agents to all lengths to get furs, and drunkenness amongst the Indians was at its worst."

"Sunday, January 1st, 1801. I gave my men some high wine, flour, and sugar; the Indians purchased liquor, and by sunrise every soul of them was raving drunk even the children."

"April 30th, 1804. Indians having asked for liquor, and having promised to decamp and hunt well all summer, I gave them some. Grande Gueule stabbed Capot Rouge, Le Boeuf stabbed his young wife in the arm. Little Shell almost beat his mother's brains out with a club, and there was terrible fighting among them. *I sowed garden seeds.*"

Rev. J. West,  
1820

Hear the testimony of the Reverend John West, the first clergyman at the Red River. "The Indians have been greatly corrupted in their simple and barbarous manners by their intercourse with Europeans, many of whom have scarcely any other mark of the Christian character than the name; and who have not only fallen into the habits of an Indian life, but have frequently exceeded the savage in their savage customs."

Present Day  
Testimony

If we should think that even the time of the Reverend John West is a long way off, and that nothing of the sort could possibly take place in our day, let us listen, lastly, to a present-day

testimony. A business man who has spent his life on the frontiers wrote, recently: "If the Indian is depraved, dishonest, deceitful or immoral, his depravity, dishonesty, deceitfulness and immorality have been learned from the white man. Look around in any part of this country and you will find ever-increasing examples of the degrading influence of the white man upon the Indian. Drunkenness and the worst forms of vice and immorality have been introduced and practised to a degree that is nothing less than appalling and brings us face to face with a condition that if permitted to continue will not only mean the complete ruin of the Indian; but the introduction into the very life of the people of this new country of a cancerous disease that if not stamped out will prove a menace of hideous proportions to coming generations."

May, 1916

All this gives one a good deal of sympathy with the Indian, who, being addressed by a white man, as "brother"—inquired how they came to be brothers, and receiving the white man's reply—"Oh, by way of Adam, I suppose"—answered, "Me thank him Great Spirit we no nearer brothers."

An Indian  
Reply

Well! my disgusted white reader what do you think of it all? I imagine, in the first place that, I hear you answer; "Oh, but after all is said these acts, hideous and atrocious as they were and are, represent the deeds of individuals and groups beyond the control of custom and law." "Very well! but surely it is the first duty of or-

Summary

ganized Christian authority to protect, under all conditions, the ignorant and innocent from the devices and contamination of the depraved and devilish." I imagine, in the second place, that I hear you take refuge in the complaint: "why did you lead us all the way from the coast of Virginia to the Height of Land, only to poison the breath of our nostrils by a recital of all the infamy suffered by the aborigines at the hands of the white intruders?" The reply is, "I have led you here to the pure air of the heart of the Indian's country in order that, breathing deeply of its vigour you might be strengthened to hear and bear the whole story of evil; be inspired to dare and to do all that in you lies for the reparation of boundless wrong; and be filled with the determination to labour for the redemption of the descendants of a great race possessing many free and valuable qualities."

But we came, after all, to the height of land to look not in one direction only, or to listen to but one side of a story. Our outlook is both East and West, and our desire is to know the good as well as the bad record of our race. Let us, therefore, "hear the other side."

Even the question of trade, apart from the traffic in fire-water for which not one good word can be said, is not a record of unmitigated evil. The Charters of the first plantations contained, as we have seen, pious and righteous expressions of desire for the good of the native peoples. The Hudson's Bay Company brought the first mission-

The other  
side of the  
Question

Trade

ary into Western Canada with instructions "to meliorate the condition of the native Indians." The remark of an officer of the Company to the Reverend John West, is indicative of much "I must confess" he observed "that I am anxious to see the first little Christian Church and steeple of wood, slowly rising among the wilds, to hear the sound of the first Sabbath bell that has tolled here since the creation." Individual members or employees have given gifts or made provision, like the Finlayson bequest, for a similar purpose; or the Leith bequest of £12,000, which formed the endowment of the See of Ruperts' Land. This is not the time or the place to discuss the contest between the rival fur companies; it is the writer's conviction, however, that the final supremacy of the "Company of Gentlemen Adventurers trading into Hudson Bay" was for the lasting good of the people of the Great Lone Land. In ways too numerous to mention, the Hudson's Bay Company has been, and is, sympathetic and helpful in all efforts "to meliorate the condition of the Indian"; on the sole and proper condition that the messengers of the Gospel of Peace shall not forget the claims of their High Calling, and meddle with barter and trade.

The essential factors of the situation—that the country was destined to be the country of the white man, and education must be invoked to fit the Indian for his new conditions and duties—were recognized at an early date. Education

The "Indian  
Printer," 1683

John Eliot, the "Apostle of the North American Redman" wrote to the Hon. Robert Boyle, concerning the printing of the second edition of his famous Indian Bible: "I desire to see it done before I die, and I am so deep in years, that I cannot expect to live long; besides we have but one man, viz., the Indian Printer that is able, to compose the sheets, and correct the press with understanding." The Indian Printer, or James Printer, or James-the-Printer—for his name or title appears in all three forms—the son of Naoas, was instructed at the Indian Charity School at Cambridge, and "was put apprentice to Samuel Green, to learn the printers business." This child of the forest remained in the musty printers den of Samuel Green for sixteen years and then ran away. Of this incident an old writer remarks, "He had attained some skill in printing, and might have attained more, had he not, like a false villain, ran away from his master *before his time was out.*"

1659

1675

Congress at  
Lancaster,  
1744

At a congress held at Lancaster, between the Government of Virginia and the Five Nations, the Indians were told that, if they would send some of their young men to Virginia, the English would give them an education at their college. A tribal orator replied as follows: "We know that you highly esteem the kind of learning taught in those colleges, and that the maintenance of our young men, while with you, would be very expensive to you. We are convinced, therefore, that you mean to do us good by your proposal,



and we thank you heartily. But you who are wise must know, that different nations have different conceptions of things; and you will not therefore take it amiss, if our ideas of this kind of education happen not to be the same as yours. We have had some experience of it; several of our young people were formerly brought up at the colleges of the Northern Provinces; they were instructed in all your sciences; but when they came back to us, they were bad runners; ignorant of every means of living in the woods; unable to bear cold or hunger; knew neither how to build a cabin, take a deer, or kill an enemy; spoke our language imperfectly; were therefore neither fit for hunters, warriors, or counsellors; they were totally good-for-nothing. We are, however, not the less obliged for your kind offer, though we decline accepting it; and to show our grateful sense of it, if the gentlemen of Virginia will send us a dozen of their sons we will take great care of their education, instruct them in all we know, *and make men of them.*"

The educators of the Indians, often in the face of serious obstacles, have achieved magnificent results. The last return of the Department of Indian Affairs enumerates 345 schools. The fact, however, that of the total 59 are returned as boarding, 2 as institutes, 16 as industrial, only 1 as an ex-pupils colony, would seem to indicate that the philosophy of education contained in the above reply of the Five Nations might still repay careful scrutiny and consideration.



**Indian Right  
in the Land**

The Indian, in spite of his roving instincts, has always displayed a keen sense of proprietary right in the land.

**Cartier at  
Bay of Gaspé**

"Before leaving the Bay of Gaspé," on his first voyage, "Cartier planted a great wooden cross at the entrance of the harbour. The cross stood thirty feet high, and at the centre of it he hung a shield with three fleur-de-lis. At the top was carved in ancient lettering, "VIVE LE ROY DE FRANCE." A large concourse of savages stood about the French explorers as they raised the cross to its place. "So soon as it was up" writes Cartier "we kneeled down before them, with our hands towards heaven yielding God thanks; and we made signs unto them, showing them the heavens, and that all our salvation depended only on Him which in them dwelleth; whereat they showed a great admiration looking first at one another and then at the cross." Notwithstanding the pious intention of Cartier and the "great admiration" of the savages; the latter saw in the cross a symbol of usurped possession. On the return of the French to their ships, the Chief, accompanied by his sons went out to them; made a long speech and by means of signs, conveyed, clearly, his meaning, "that the country belonged to him and his people."

**A Chief's  
Declaration**

"No Greek or Roman orator ever spoke, perhaps with more strength and sublimity than one of their Chiefs when asked to remove with his tribe to a distance. "We were born," said he "on this ground, our fathers lie buried in it, shall we

say to the bones of our fathers, "arise, and come with us into a foreign land?"

At the pow-wow connected with the making of the North West Angle Treaty one of the Chiefs said: "My terms I am going to lay down before you; the decision of our Chiefs; ever since we came to a decision you push it back. *The sound of the rustling of gold is under my feet where I stand.* We have a rich country; it is the Great Spirit who gave us this; where we stand upon is the Indian's property and belongs to them. If you grant us our requests you will not go back without making the treaty."

A Chief's  
Terms

Dekanisora, a famous chief of the Onondagas, was one of six ambassadors—representing the Senecas, the Onondagas, and the Cayugas—who made at Albany an agreement with the English; the conditions of which were that they should surrender all their hunting-grounds into the hands of Coorakhoo, as they called the King of England, "to be defended by his said majesty, his heirs and successors, to and for use of us, our heirs, and the said three Nations."

Agreement of  
Trusteeship,  
Sept. 14th,  
1726

The question of the Indian's continued title to the land was closely connected with that of the density of the Indian population. It was perfectly evident, from the earliest days, that the sparseness of the latter must result in the modification or extinction of the former. It is probably, a mistake to imagine that, as far as the interior of the northern half of North America is concerned, the Indian popula-

Density of  
Population

tion was ever greatly in excess of its numbers at the present time. The chief concentrations, of the native races, were found along the coast lines, both east and west. In these regions contact with the white race was abrupt, demoralizing, and terribly destructive; reducing the aborigines, it is estimated, by at least one half of their numbers. "The destruction by disease and dissipation has been greatest along the Pacific Coast, where also the original population was most numerous." A squaw, the last of her race, died a few years ago in Newfoundland. Along the coasts of New England, and farther south, whole tribes have disappeared. Eliot's Bible is now a literary curiosity; of the people for whom it was prepared not one representative remains alive.

New  
Arrivals,  
New  
Conditions

In several respects, however, the new arrivals only created a new set of conditions which continued an old state of affairs. Tribal wars and child mortality always operated to keep the native population very low. Shortly before the arrival of the white man the Iroquois had exterminated the Eries, and shortly after his arrival they destroyed the Hurons, the Tobacco nation, the Nipissings, and the Neutrals. It is probable, also, that if all the sections of the Six Nations, Canadian and American, were assembled they could, to-day, place in the field as large a force of warriors as their forebears could command when the Dutch formed with them the first "Covenant Chain." The crime of the white man

over wide areas consists, largely, in the fact that for the high death rate due to the hardships and atrocities of savage life, he substituted and continued an equally high death rate due to the ravages of fire-water, measles, small-pox and the diseases associated with immorality and vice. Under the organized protection of a Christian community, and with the organized help of the Christian Church, the Indian tribes ought to have doubled in number; whereas, they have either decreased or held their own with the greatest difficulty.

The earlier efforts to adjust or extinguish the Indian title to the land contains some weird notions of comparative values. The record of the transfer of about two-thirds of the county of York, including the site of the city of Toronto, is as follows:

A "Bargain "

Mississauga—August 1st, 1805; confirming surrender of September 23rd, 1785, for 10 s, "and divers good and valuable considerations given on September 23rd, 1787."

On the whole, however, this important matter has been conducted in an orderly manner, with a due regard for the equities of the situation. The Indians who have entered into treaty relations with the Government are, to-day, in a vastly better position than those who have refused treaty.

The first treaty was made, with the Indians of the Red River, by the Earl of Selkirk who gave "each tribe one hundred pounds of tobacco with

Selkirk's  
First Treaty,  
1811

a promise of one hundred pounds annually as long as he kept the territory."

**General  
Terms of the  
Treaties**

Since then the tribes from Ontario to the Rockies, have been met and treaties arranged by duly accredited representatives of the Government. The general terms may be illustrated by the treaties made for the extinction of the Indian title in Manitoba: "A present of \$12.00 for each man, woman and child, and an annuity of \$5.00 per head, the chiefs to receive \$25.00 and the councillors \$15.00, and every three years a uniform befitting their rank. Reserves were granted of about 640 acres for each family of five, or 128 acres for each man, woman and child; an annual allowance of ammunition, twine, seed grain, agricultural implements, cattle and carpenter's tools was to be provided. Schools were also to be established on the Reserves, the Indians promising to conduct themselves as good, loyal subjects, maintaining peace and obeying the laws. The Sioux, who are refugees from the United States, were not given annuities, because they had no rights to the lands of the country. They were given reserves, and a little help to start farming, and they are now self-supporting and very industrious."

**N. W. Angle  
"Pow-pow"**

As an example of the subjects discussed, at the interminable pow-wows, which preceded the "Making of treaty," we quote the conclusion of the four days discussion which marked the making of the North West Angle Treaty at Fort Francis:

*Chief*—"As regards the fire-water, I do not like it and I do not wish any house to be built to have it sold. Perhaps at times if I should be unwell I might take a drop just for medicine; and shall any one insist on bringing it where we are, I should break the treaty."

*Governor*—"I meant to have spoken of that myself, I meant to put it in the treaty. He speaks good about it. The Queen and her Parliament in Ottawa have passed a law prohibiting the use of it in this territory, and if any shall be brought in for your use as medicine it can only come in by my permission."

*Chief*—"Why we keep you so long is that it is our wish that everything should be properly understood between us."

*Governor*—"That is why I am here. It is my pleasure, and I want when we once shake hands that it should be forever."

*Chief*—"That is the principal article. If it was in my midst the fire-water would have spoiled my happiness, and I wish it to be left far away from where I am. All the promises that you have made me, the little promises and the money you have promised, when it comes to me year after year—should I see that there is anything wanting, through the negligence of the people who have to see after these things, I trust it will be in my power to put them in prison."

*Governor*—"The ear of the Queen's Government walill ways be open to hear the complaints of her



Indian people, and she will deal with her servants that do not do their duty in a proper manner."

*Chief*—"Now you have promised to give us all your names. I want a copy of the treaty that will not be rubbed off, on parchment."

*Governor*—"In the meantime I will give you a copy on paper, and as soon as I get back I will get you a copy on parchment."

*Chief*—"I do not wish to be treated as they were at Red River—that provisions should be stopped as it is there. Whenever we meet and have a council I wish that provisions should be given to us. We cannot speak without eating."

*Governor*—"You are mistaken. When they are brought together at Red River for their payments they get provisions."

*Chief*—"We wish the provisions to come from Red River."

*Governor*—"If the Great Spirit sends the grasshopper, and there is no wheat grown in Red River, we cannot give it to you."

*Chief*—"You have come before us with a smiling face, you have shown us great charity—you have promised the good things; you have given us your best compliments and wishes, not only for once, but forever; let there now forever be peace and friendship between us. It is the wish of all that where our reserves are peace should reign, that nothing shall be there that will disturb peace. Now, I will want nothing to be there that will disturb peace, and will put every one that carries arms—such as murderers and



thieves—outside, so that nothing will be there to disturb our peace.”

*Governor*—“The Queen will have policemen to preserve order, and murderers and men guilty of crime will be punished in this country just the same as she punishes them herself.”

*Chief*—“I will tell you one thing. You understand me now, that I have taken your hand firmly and in friendship. I repeat twice that you have done so, that these promises that you have made, and the treaty to be concluded, let it be as you promise, as long as the sun rises over our head and as long as the water runs. One thing I find, that deranges a little my kettle. In this river, where food used to be plentiful for our subsistence, I perceive it is getting scarce. We wish that the River should be left as it was formed from the beginning—that nothing be broken.

*Governor*—“This is a subject that I cannot promise.”

*Mr. Dawson*—“Anything that we are likely to do at present will not interfere with the fishing, but no one can tell what the future may require, and we cannot enter into any engagement.”

*Chief*—“We wish the Government would assist us in getting a few boards for some of us who are intending to put up houses this fall, from the mill at Fort Francis.”

*Governor*—“The mill is a private enterprise, and we have no power to give you boards from that.”

*Chief*—“I will now show you a medal that was

given to those who made a treaty at Red River by the Commissioner. *He* said it was silver, but *I* do not think it is. I should be ashamed to carry it on my breast over my heart. I think it would disgrace the Queen, my mother, to wear her image on so base a metal as this. (Here the chief held up the medal and struck it with the back of his knife. The result was anything but the 'true ring,' and made every man ashamed of the petty meanness that had been practised). Let the medals you give us be of silver—medals that shall be worthy of the high position our Mother, the Queen occupies."

Governor—"I will tell them at Ottawa *what* you have said, and *how* you have said it."

Chief—"I wish you to understand you owe the treaty much to the half-breeds."

Governor—"I know it. I sent some of them to talk with you, and I am proud that all the half-breeds from Manitoba, who are here, gave the Governor their cordial support."

The business of the treaty having now been completed, the Chief, Mawedopenais, who, with Powhassan, had with such wonderful tact carried on the negotiations, stepped up to the Governor and said:

*"Now you see me stand before you all; what has been done here to-day has been done openly before the Great Spirit, and before the nation and I hope that I may never hear anyone say that this treaty has been done secretly; and now, in closing this council, I take off my glove, and in*

*giving you my hand, I deliver over my birthright and lands; and in taking your hand, I hold fast all the promises you have made, and I hope that will last as long as the sun goes round and the water flows, as you have said."*

The Governor then took his hand and said: "*I accept your hand and with it the lands, and will keep all my promises, in the firm belief that the treaty now to be signed will bind the red man and the white together as friends forever.*"

The virile piety of Jacques Cartier is apparent in the story of his voyages. Of his first visit to Hochelaga the narrator adds: "That done, they brought before him divers diseased men, some blind, some crippled, some lame, and some so old that the hair of their eyelids came down and covered their cheeks, and laid them all along before our captain to the end that they might of him be touched. For it seemed unto them that God was descended and come down from heaven to heal them. Our captain seeing the misery and devotion of these poor people, recited the Gospel of St. John, that is to say, '*In the beginning was the Word,*' touching every one that were diseased, praying to God that it would please him to open the hearts of the poor people and to make them know His Holy Word, and that they might receive baptism and Christendom. That done, he took a service book in his hand, and with a loud voice read all the passion of Christ, word by word, that all the standers-by might hear him; all which while this poor people kept silence and were

Cartier at  
Hochelaga,  
Sept. 30th,  
1535

marvellously attentive, looking up to heaven and imitating us in gestures."

How beautiful that scene in Hochelaga of old, when the wondering savages of the fierce Iroquois race, thought that they were entertaining not angels but gods, and heard for the first time, though in a strange tongue, the announcement of Him who was at once the Eternal Word of the Father, the Glorious One who tabernacled for a while among men, and the Great Shepherd who said: "And other sheep I have which are not of this fold; them also I must bring and they shall hear My Voice; and they shall become one flock, under one Shepherd."

**The Noble  
Army of  
Witnesses**

How goodly the company, how splendid the banners, of that noble army of witnesses, confessors, and martyrs who by service in lowliness, by fellowship with need, counted not their lives dear unto themselves if only they might save some. Of others, Jesuit or Protestant, space forbids that we should make mention; from the deeds of the living we refrain; of the blessed dead—of our own body and communion in Christ—who yet live and by their works wrought in the flesh praise the God of our fathers, we must speak:

Stewart, the Apostle of the Six Nations, with all the meek and lowly followers of Jesus whose deeds are unrecorded among men but whose names are written in Heaven; the goodly company of faithful women who published the tidings; John West, the first missionary to Rupert's

Land, who wrote: "I have no higher wish than to spend and be spent in the service of Christ, for the salvation of the North American Indians"; Cockran, who rendered "a finished course of forty years," with Cowley, Hunter, MacLean and Young; Horden, the pioneer of the Cross in the regions of Hudson Bay; Small and Ridley the servants of Jesus Christ for the Indians of the Pacific Coast; MacDonald, the man of simple faith and single purpose; and, towering above all, William Bompas, the "Pine-tree Chief," who knew no other allegiance save that to Christ and who poured out "his soul unto death" in devotion to the Red race, to whose memory the highest tribute ever written of son of man may justly be paid, "he walked with God, and he was not for God took him."

Therefore, my white companions on the Height of Land, be not unduly discouraged by the recital of the sordid story of white rapacity, vice and wrong; but be ye encouraged by the tracing of the footsteps of the men of God who "rest from their labours" while "their works do follow them." Take, before we leave our vantage point, one more look into the East, see the square tower of the "Old Mohawk Church" rising by the Grand River, amid the primeval forests, and read again its message "a light to

St. Luke ii:32

Zech. xiv:5-9  
R. V.

den purity, see their peaks, fit foundations for the City of God, radiant with a splendour such as never was on sea or land, and lean upon the promise, "And the Lord thy God shall come, and all the saints with Him, and it shall come to pass in that day, that the light shall not be with brightness and with gloom; but it shall be one day which is known to the Lord, not day and not night; but it shall come to pass that at evening time there shall be light. And it shall come to pass in that day, that living waters shall go out from Jerusalem, half of them toward the Eastern sea, and half of them toward the Western sea, in summer and winter shall it be and the Lord shall be King over all the earth; in that day shall the Lord be One, and His Name One."

## CHAPTER IV.

### PIONEER JOURNALS—THE REV. JOHN WEST

From the height of land, north and west, we journey chiefly in the company of the other great English Society which has done so much for the aboriginal peoples of the Dominion. The Church Missionary Society for Africa and the East was established in 1799, its founders saying: "As the S. P. C. K. and the S. P. G. confine their labours to the British Plantations in America and the West Indies, there seems to be still wanting in the established Church a Society for sending missionaries to the Continent of Africa and other parts of the Eastern World." The Society founded under this title was destined to send some of its most heroic agents to the Western Continent and to win therein some of its most signal victories of the Cross.

Formation of  
the C. M. S.  
1799

A proposal was made to the Society, by a member of the North West Fur Company, to establish a mission among the Indians beyond the Rocky Mountains. The Committee "undertook to procure further information" but with what result does not appear as the matter is not again referred to.

First Proposal  
to Establish a  
Mission, 1819

Another proposal led to more definite results. Under the Earl of Selkirk an agricultural settlement was formed on the banks of the Red River. When Governor Semple was sent out from

1811



Governor  
Semple, 1815

England, he was required to ascertain if any trace existed of either temple of worship, or idol, and whether it would be practicable to gather the children together for education and industrial training. In his report he said: "I have trodden the burnt ruins of houses, barns, a mill, a fort, and sharpened stockades; but none of a place of worship, even upon the smallest scale. I blush to say that over the whole extent of the Hudson's Bay Territories no such building exists." "The Hudson's Bay Company, nevertheless, were not entirely unmindful of their religious duties; the chief factor at each post being required to read the Church Service to their employees every Sunday, and they sent out the Reverend J. West, as Chaplain to the Red River Settlement. Desirous of benefiting the heathen also he offered his services to the Church Missionary Society, with the view of establishing schools for the Indians, and that Society provided him with £100 to make a trial." In this manner at one time, and in the person of one man, the "Church" and "Indian Missions" entered formally and officially the Prairie and North Western Provinces of Canada.

Appointment  
of Rev. J.  
West, 1820

Journal Pub-  
lished, 1824

Mr. West kept a journal of his experiences in the settlement. On the first page he says: "In my appointment as Chaplain to the company, my instructions were, to reside at the Red River Settlement, and under the encouragement and aid of the Church Missionary Society. I was to seek the instruction, and endeavour to meliorate the condition of the native Indians." He sailed

from Gravesend on the 27th of May, and arrived in due time at York Factory, Hudson Bay. Of his first impressions of the Indians he says, "The swampy Crees presented a way-worn countenance, which depicted suffering without comfort while they sunk without hope. The contrast was striking, and forcibly impressed my mind with the idea, that Indians who knew not the corrupt influence and barter of spirituous liquors at a Trading Post, were far happier than the wretched-looking group around me. The duty devolved upon me, to seek to meliorate their sad condition, as degraded and emaciated, wandering in ignorance, and wearing away a short existence in one continued succession of hardships in procuring food. I was told of difficulties, and some spoke of impossibilities in the way of teaching them Christianity or the first rudiments of settled and civilized life; but with a combination of opposing circumstances, I determined not to be intimidated, nor to 'confer with flesh and blood,' but to put my hand at once to the plough, in the attempt to break in upon this heathen wilderness."

Rev. J. West  
sailed 1820

The Swampy  
Crees

He conceived immediately the idea of obtaining a number of children who should be removed from their heathern surroundings and trained in a boarding school. With this in mind he says: "with the aid of an interpreter, I spoke to an Indian, called Withaweecapo, about taking two of his boys to the Red River Colony with me to educate and maintain. He yielded to my request and I shall never forget the affectionate manner

Two Boys for  
a Boarding  
School

in which he brought the eldest boy in his arms and placed him in the canoe on the morning of my departure." In this way originated in Western Canada the Boarding System for Indian children.

John West  
Arrives at Red  
River, Oct.  
14th, 1820

Mr. West described his first acquaintance with the Indians of the Red River. "Many Indian families came frequently to the Fort, and as is common, I believe, to all the aborigines, were of a copper colour complexion, with black coarse hair. Whenever they dressed for any particular occasion, they annointed themselves all over with charcoal and grease, and painted their eyebrows, lips and forehead, or cheeks, with vermilion. Some had their noses perforated through the cartilage, in which was fixed part of a goose-quill, or a piece of tin, worn as an ornament, while others strutted with the skin of a raven ingeniously folded as a head-dress, to present the beak over the forehead, and the tail spreading over the back of the neck. Their clothing consisted principally of a blanket, a buffalo skin and leggins, with a cap, which hung down their back and was fastened to a belt round the waist. *Scoutaywaubo*, or fire-water, (rum) was their principal request; to obtain which they appeared ready to barter anything, or everything they possessed. The children ran about almost naked, and were treated by their parents with all the instinctive fondness of animals. They know of no restraint, and as they grow up into life, they are left at full liberty to be absolute masters of their own actions.

"The River," he says, "appears to me a most desirable spot for a missionary establishment, and the formation of schools, from whence Christianity may arise and be propagated among the numerous tribes of the North."

Suitable  
Centre for  
Missions

During the winter months, Mr. West undertook his first prairie journey to Brandon House and Fort Qu'Appelle. Of his arrival and experiences at the latter place he writes: "January 27th, soon after midnight we were disturbed by the buffaloes passing close to our encampment: we rose early, and arrived at Qu'Appelle about three o'clock. Nearly about the same time a large band of Indians came to the fort from the plains with provisions. Many of them rode good horses, caparisoned with a saddle or pad of dressed skin, stuffed with buffalo wool, from which were suspended wooden stirrups; and a leathern thong, tied at both ends to the under jaw of the animal, formed the bridle. When they had delivered their loads, they paraded the fort with an air of independence. It was not long, however, before they became clamorous for spirituous liquors; and the evening presented such a bacchanalia, including the women and the children, as I never before witnessed.

First Prairie  
Journey

"The weather is extremely hot, the thermometer more than 90° above zero. Vegetation is making an astonishingly rapid progress, and the grain in its luxuriant growth upon a rich soil, presents to the eye the fairest prospects of a good harvest. But the locust, an insect very like the large grass-

Plague of  
Locusts at  
Red River

hopper, is beginning to make sad ravages, by destroying the crops, as it has done for the last three years, at the Settlement. These insects multiply so rapidly, that they soon overspread the land, or rather the whole country; and had not a wise Providence limited their existence to a year, they would no doubt (if permitted to increase) soon destroy the whole vegetative produce of the world. They seem to devour, not so much from a ravenous appetite, as from the rage of destroying every vegetable substance that lies in the way; and their work of destruction is frequently so regular in a field of corn, as to have the appearance of being cut with a scythe. Where they are bred, from eggs that are deposited in the earth the autumn before, they stop during the months of April, May and June; towards the latter end of July, they get strong and have wings, when they rise together, sometimes so numerous as to form a black cloud, which darkens the rays of the sun. Their first direction is against the wind, but afterwards they appear to be driven by its course, and fall, as a scourge, as they become exhausted by flight. 'The land may be as the garden of Eden before them, but behind them it is a desolate wilderness.'

Wrecked on  
Lake Winni-  
peg

"In crossing Winnipeg Lake, one of the boats was wrecked, but providentially no lives were lost. This accident, however, detained us in an encampment for six or seven days; and having scarcely any other subsistence than a little boiled barley, I experienced at times the most pressing

hunger. Every one rambled in pursuit of game, but generally returned unsuccessful. One evening, a servant brought in from his day's hunt a large horned owl, which was immediately cooked, and eagerly despatched. The next day, I was walking along the shore with my gun, when the waves cast at my feet a dead jack-fish; I took it up, and felt, from the keenness of my appetite for animal food, as though I could have immediately devoured it, notwithstanding it bore the marks of having been dead a considerable time. At this moment I heard the croaking of a raven, and placing the fish upon the bank, as a bait, I shot it from behind a willow, where I had concealed myself, as it lighted upon the ground; and the success afforded me a welcome repast at night.

“The Sioux are truly barbarous, like the  
Indians in general, towards their captive enemies. The Sioux  
The following circumstance as related to me by an Indian woman, whom I married to one of the principal settlers, and who was a near relation of one of the women who was tomahawked by a war party of Sioux Indians, some time ago, is calculated to fill the mind with horror. They fell upon four lodges belonging to the Saulteaux, who had encamped near Fond du Lac, Lake Superior, and which contained the wives and children of about twelve men, who were at that time absent a-hunting; and immediately killed and scalped the whole party, except one woman and two or three of the children. With the most wanton and savage cruelty they proceeded to put



**Torture**

one of these little ones to death, by first turning him for a short time close before a fire, when they cut off one of his arms, and told him to run; and afterwards cruelly tortured him, with the other children, till he died.

"It is almost incredible the torture to which they will sometimes put their prisoners; and the adult captives will endure it without a tear or a groan. In spite of all their sufferings which the love of cruelty and revenge can invent and inflict upon them, they continue to chaunt their death song with a firm voice; considering that to die like a man, courting pain rather than flinching from it, is the noblest triumph of the warrior. In going to war, some time ago, a Sioux chief cut a piece of flesh from his thigh, and holding it up with a view to animate and encourage the party who were to accompany him to the ferocious conflict, told them to see how little he regarded pain, and that, despising torture and the scalping knife and tomahawk of their enemies, they should rush upon them, and pursue them till they were exterminated; and thereby console the spirits of the dead whom they had slain.

**The Aged  
Abandoned**

"Sometimes the aged and infirm are abandoned or destroyed; and, however, shocking it may be to those sentiments of tenderness and affection, which in civilized life we regard as inherent in our common nature, it is practised by savages in their hardships and extreme difficulty of procuring subsistence for the parties who suffer, without being considered as an act of cruelty,



but as a deed of mercy. This shocking custom, however, is seldom heard of among the Indians of this neighbourhood; but is said to prevail with the Chipewyan or Northern Indians, who are no sooner burdened with their relations, broken with years and infirmities, and incapable of following the camp, than they leave them to their fate. Instead of repining they are reconciled to this dreadful termination of their existence, from the known custom of their nation, and being conscious that they can no longer endure the various distresses and fatigue of savage life, or assist in hunting for provisions. A little meat, with an axe, and a small portion of tobacco, are generally left with them by their nearest relations, who in taking leave of them, say, that it is time for them to go into the other world, which they suppose lies just beyond the spot where the sun goes down, where they will be better taken care of than with them, and then they walk away weeping. On the banks of the Saskashawan, an aged woman prevailed on her son to shoot her through the head, instead of adopting this sad extremity. She addressed him in a most pathetic manner, reminding him of the care and toil with which she bore him on her back from camp to camp in his infancy; with what incessant labour she brought him up till he could use the bow and the gun; and having seen him a great warrior, she requested that he would show her kindness, and give a proof of his courage, in shooting her, that she might go home to her relations. 'I have seen

many winters,' she added, 'and am now become a burden, in not being able to assist in getting provisions; and dragging me through the country, as I am unable to walk, is a toil, and brings much distress; take your gun.' She then drew her blanket over her head, and her son immediately deprived her of life; in the apparent consciousness of having done an act of filial duty and of mercy."

**Tradition of  
Creation**

Sir Alexander Mackenzie, in speaking of the Chipewyan or Northern Indians, who traverse an immense track of country, to the north of the Athabasca Lake, says, "that the notions which these people entertain of the creation are of a singular nature. They believe that the globe was at first one vast and entire ocean, inhabited by no living creature except a mighty bird, whose eyes were fire, whose glances were lightning and the clapping of whose wings was thunder. On his descending to the ocean, and touching it, the earth instantly arose, and remained on the surface of the waters. They have also a tradition amongst them, that they originally came from another country, inhabited by very wicked people, and had traversed a great lake, where they suffered much misery, it being always winter, with ice and deep snow. At the Coppermine River, where they made the first land, the ground was covered with copper. They believe also that in ancient times their ancestors lived till their feet were worn out with walking and their throats with eating. They describe a deluge, when the waters spread over the whole earth, except the highest

mountains, on the tops of which they preserved themselves.

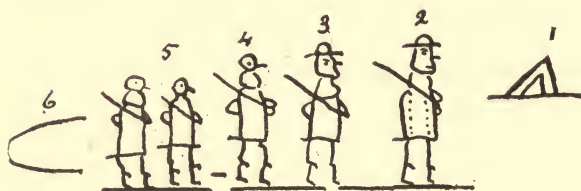
“When the flood came and destroyed the world, they say that a very great man, called Waesack-oochack, made a large raft, and embarked with otters, beavers, deer, and other kinds of animals. After it had floated upon the waters for some time, he put out an otter, with a long piece of shagganappy or leathern cord tied to its leg, and it dived very deep without finding any bottom, and was drowned. He then put out a beaver, which was equally unsuccessful, and shared the same fate. At length he threw out a musk-rat, that dived and brought up a little mud in its mouth, which Waesackoochack took, and placing it in the palm of his hand, he blew upon it, till it greatly enlarged itself, and formed a good piece of the earth. He then turned out a deer that soon returned, which led him to suppose that the earth was not large enough, and blowing upon it again, its size was greatly increased, so that a loon which he sent out never returned. The new earth being now of a sufficient size, he turned adrift all the animals that he had preserved. He is supposed still to have some intercourse with and power over them as well as over the Indians, who pray to him to protect them and keep them alive.”

Tradition of  
the Flood

The Journal, entrancing in its interest, of the first Missionary to the Red River, is in danger of delaying us too long in our journey to the far west. Let us before leaving it, select two or

three short extracts of a different character:

I. The hieroglyphics, by which an Indian, on Mr. West's journey to Fort Churchill, informed his absent sons that he had gone forward with the stranger.



1. To intimate that the family has gone forward.
2. That there was a chief of the party.
3. That he was accompanied by a European servant.
4. And also by an Indian.
5. That there were two Indians in company.
6. That they should follow.

## II. Examples of parental affection:

"One of the men appeared to be reduced to the last stage of existence, and upon giving him a fish and a few cooked potatoes, such was his natural affection for his children, that, instead of voraciously devouring the small portion of food, he divided it into morsels, and gave it to them in the most affectionate manner." And again—"It is very affecting occasionally to hear the plaintive and mournful lamentations of the mother at the grave of her child, uttering in pitiful accents, 'Ah! my child, why did you leave me! why go out of my sight so early! who will nurse

you and feed you in the long journey you have undertaken!’ The strength of natural affection will sometimes lead them to commit suicide, under the idea that they shall accompany the spirit and nurse their departed child in the other world.”

### III. An Indian idea of the Aurora Borealis.

“Many of the Indians . . . believe the northern lights to be the spirits of their departed friends dancing in the clouds, and when they are remarkably bright, at which time they vary most in form and situation, they say that their deceased friends are making merry.”

### IV. Progress in the Mission.

“The ringing of the Sabbath bell now collects an encouraging congregation; and some of us, I trust, could experimentally adopt the language of the Psalmist, in saying, ‘I was glad when they said unto us, let us go into the House of the Lord’—My earnest prayer to God is, that I may exercise a spiritual ministry; and faithfully preach those truths which give no hope to fallen man, but that which is founded on God’s mercy in Christ.’”

### V. Love of the Scriptures.

“Let me then prize the Scriptures more, which have, God for their Author, truth unmingled with error for their subject, and salvation for their end. They are the fountains of interminable happiness, where he who hungers and thirsts after righteousness may be satisfied; and when received in principle and in love, are a

sure and unerring guide, through a wilderness of toil and suffering, to the habitations of the blessed, 'not made with hands, eternal in the heavens.'"

#### VI. The first Missionary's plan.

"In the attempt, however, to spread the knowledge of Christianity among the natives, it appears that the least expensive mode of proceeding and of ensuring the most extensive success for the Missionary is, to visit those parts of the country where they are stationary, and live in villages during the greater part of the year. He should direct his way and persevering attention towards the Rocky Mountains, and the Columbia." . . . . "In following the track towards the North Pacific Ocean, the climate is much milder than to the East of the mountains, and a vast encouragement would be found in seeking to benefit the natives, from their being strangers to the intoxicating draught of spirituous liquors, in barter for their articles of trade. So little acquainted with the effects of intoxication are some of the Indians in this quarter, that the following circumstance was related to me by an officer from the mouth of the Columbia. A Chief who had traded but little with the Europeans came to the Fort with two of his sons, and two young men of his tribe. During their stay the servants made one of his sons drunk. When the old man saw him foaming at the mouth, uttering the most incoherent expressions, and staggering under the power of the intoxicating



draught, he immediately concluded that he was mad, and exclaimed, 'Let him be shot.' It was some time before he could be pacified, which was only affected in a measure by his being assured, that he would see his son recovered from the disorder of his faculties. And when the aged Chief saw him again restored to his right mind, and found him capable of conversing, he manifested the greatest joy."

#### VII. The first Missionary's vision.

"Thousands are involved in worse than Egyptian darkness around me, wandering in ignorance and perishing through lack of knowledge. When will this wide waste howling wilderness blossom as the rose, and the desert become as a fruitful field! Generations *may* first pass away; and the seed of instruction that is now sown, may lie buried, waiting for the early and the latter rain, yet, the sure word of Prophecy will ever animate Christian liberality and exertion, in the bright prospect of that glorious period when Christianity shall burst upon the gloomy scene of heathenism, and dispel every cloud of ignorance and superstition, till *the very ends of the earth shall see the salvation of the Lord.*"



"Shortly after his own mind became impressed with Divine truth, the following circumstances occurred: As I rode to their village early one Sunday morning, I perceived with astonishment that most of the wigwams were deserted, but when I reached the chief's, the mystery was solved, by his telling me, he had marched them all to the schoolhouse, in order that I should not suffer inconvenience from delay, as I was wont to do when I first sought to turn them from dumb idols, to serve the living God; upon which I remarked, that he wore his honours well, as my idea of a chief was this, to be superior to his fellows in holiness and righteousness of life, and to show a good example in every work that had for its object God's glory and man's welfare: at this, the old man smiled and said, 'that he always prayed to be such as I described.'"

Rev. R. Flood, 1838 (concerning Captain Snake, a nephew of Tecumseh).

## CHAPTER V.

### PIONEER JOURNALS—THE RIGHT REV. G. J. MOUNTAIN

From the journal of the Rev. John West we pass over into that of the Right Rev. G. J. Mountain, third Bishop of Quebec, who while still holding the title of coadjutor Bishop of Montreal, was the first Bishop to visit the regions West of the Great Lakes.

1844  
Bishop  
Mountain's  
Visit. Left La  
Chine, May  
13th Arrived  
Fort Garry,  
June 23rd

A few words are necessary to connect the departure of Mr. West with the arrival of Bishop Mountain. The former on his return to England left his successor, Mr. David Jones, alone at the Red River. The next arrival was the Rev. William Cockran. He never went back to his native land and completed what has been well called "a finished course of forty years." The Indians learned to value their "praying fathers" and when Mr. Jones returned to England they sent by his hand, an appeal, to the C. M. S. which read in part: "We now like the Word of God, and we have left off all our sins: we have cast away our rattles, our drums and our idols, and all our bad heathen ways. But what are we to do our friends? Mr. Jones is going to leave us; Mr. Cockran talks of it; must we turn to our idols and gods again, or must we turn to the French praying fathers? We see three French praying fathers come to the river, and not one

1823  
Interim Oc-  
currences

Rev. W.  
Cockran, 1825

1838

for us; What is this our friends? The word of God says that one soul is worth more than all the World; surely then, our friends, three hundred souls are worth one praying father! It is not once or twice a week teaching that is enough to make us wise; we have a bad heart, and we hate our bad hearts and all our evil ways, and we wish to cast them all away, and we hope in time, by the help of God, to be able to do it. But have patience, our friends; we hope our children will do better, and will learn to read God's Book, so as to go forth to their country people to tell them the word of life."

This appeal was followed by two important results. First the reinforcing of the missions by two new men. The Rev. J. Smithurst, who took charge of the Red River Mission, and the Rev. Abraham Cowley who was sent to Manitoba Lake, "and there founded a station among the Soto or Salteaux Indians, calling it Fairford after his birthpalce." Second, the visit of Bishop Mountain undertaken at the request, be it noted, of the C. M. S.

Rev. J.  
Smithurst,  
1839

Rev. Abra-  
ham Cowley,  
1841

Henry Budd

One other interim occurrence should be mentioned. John West, as we have described made, on landing at York Factory, immediate efforts to carry out his instructions concerning the natives. On the way up from York Factory "he picked up two young Indian boys, and took them with him. They were the first of their nation to be baptised, by the names of Henry Budd and John Hope. Both became excellent assistants;

Cumberland  
opened, 1840

and Budd was sent five hundred miles off, up the great Saskatchewan River, to open a new station in the Cumberland District, which he did at a place called the Pas."

Bishop Mountain describes his outfit: "By **Outfit** direction of Sir George Simpson the Governor of the Company's Territory, who was at La Chine at the time. A new birch-bark canoe was provided, of the largest class, such as is called a "canot de maître," having fourteen paddles, and being of the length of thirty-six feet. The crew were picked men, and most of them were, more or less, experienced voyageurs. One had accompanied Sir John Franklin to the Arctic regions in 1825. Eight of them were French Canadians; six of them were Iroquois Indians, from the village of Caughnawaga. Our guide, a functionary who, in a manner, controls the whole enterprise, was an Iroquois, and a man of very first reputation in his line: the steersmen—of whom there are two, on account of the practice of exchanging the large canoe for two smaller ones, and dividing the crew at the upper end of Lake Superior—were Canadians. The other eleven men are called middlemen. One of them, however, who acted as our cook and had charge of our provisions and all the apparatus connected with our culinary department had certain privileges above the rest. The Indians all spoke French sufficiently for the common purposes of the day. We were thus seventeen persons in the canoe. Our baggage, bedding and provisions, with the equipments of

the canoe and the tent, were estimated, I think, at the weight of a ton and a half."

With this equipment the pioneer Bishop set out upon his long journey of nearly two thousand miles; up the Ottawa, over into Lake Nipissing, down the French River into Georgian Bay, by the Sault and the whole length of Lake Superior to Fort William, thence by the Kamenistiquioia, the Rainy and Wood Lakes, the Winnipeg River and Lake, to the Red River and its Settlement.

On his return the Bishop wrote to the C. M. S. an account of his experiences. Let us listen to a few of his descriptions:

**Rules in  
Travelling**

"The rules in travelling, observed with more or less straightness according to circumstances, but without any material deviation, are to rise about three o'clock; hastily throwing on your clothes, to jump into the canoe, and push your way on till eight, when you go ashore, and an hour is allowed for breakfast. It was our practice, while breakfast was in preparation, to make our toilet, going a little apart behind a tree, and hanging a traveller's looking-glass upon one of the branches; and it was in these operations, although often abridged by the omission of the process of shaving, that the mosquitoes and smaller flies of two different kinds, were most annoying. Another stop is made about two o'clock for dinner; but this is usually cold, and only half an hour is allowed for it. We then keep going commonly till a little after sunset sometimes a little earlier where the places suitable for camping are rare, as in Lake

Superior, and we happen to reach one of them before the day has wholly declined—often considerably later when the nights are fine, and the way without difficulty. Upon two or three occasions, when we found that we could sail, and it was a great point to take advantage of our wind, we ran the whole night. I may here observe, that we are not in the least cramped in the canoe; but can lounge in any posture that we like, or lie at length, if needful, covered over with our blankets, and, in case of rain, a tarpaulin for a quilt, which may be drawn over head and all.

„As soon as we go ashore at night, the tent is mounted for the passengers—myself and the Rev. P. J. Maning, who accompanied me as Chaplain. My servant also slept within the tent. The three beds, consisting of blankets and a stout green rug, with cloth pillows, of which articles I had rather more than my share; but without sheets or mattresses, are spread upon pieces of tarpaulin, and, with the chests, etc., between, precisely fill the whole interior of the tent. Two huge fires are lighted, composed of drift-wood, or fallen trees; or, in some places, of trees felled upon the spot. One of these is close to the tent—and thankful we were, on many a cold or wet evening, to get over it—that for the canoe-men is at some little distance, and then the kettles are set boiling, and the cooking operations begin. In wet weather the men sleep under the canoe, which is always drawn ashore and in-

**The Night  
Halts**



verted at night; they lie two and two together, and the smallest men occupy the places under the bow and the stern. In general they sleep beneath the canopy of heaven. Each man has one blanket. The canoe is examined by experienced hands, while some day-light remains, to ascertain whether any rents have been made in the bark by scraping against the rocks in passing through rapids, or otherwise; and the gum which is over the seams is spread, as required, by the application of burning brands. If there has been reason to apprehend more serious injury, some fuller opportunity of day-light is taken, and recourse is had to the keg of resinous gum which is always carried in the canoe, and, perhaps, to spare pieces of bark, of which a supply is also taken.

Vast Soli-  
tudes

“The longest space of time which we passed without seeing a single human being, was five days and a half. This was after we left the mountain portage at the Kakabeka Falls, where there was a small encampment of Indians, and passed up the Kamenistiquoia into the chain of streams and lakes beyond, before reaching the Rainy Lake. We fell in with straggling Indians, generally at wide intervals, all the length of the route; sometimes in their little canoes, sometimes sojourning in a solitary tent of bark, or in little parties which occupied two or three such habitations. They almost always come alongside of us to barter fresh or dried fish, generally sturgeon, of a very large size, for tobacco, pemmican, or fragments of biscuits. They were all Sauteux,



so-called from the Sault Ste. Marie, one of the great stations of this extensively-ramified tribe; but by their own Indian name, Ogibways, till lately called and written, corruptly, Chippawas by the English, who have give the permanent name of Chippawa to a village near the Falls of Niagara.

“Nothing can be more pitiable, in my estimation, than the condition of these poor heathens: nothing more calculated to excite an interest in favour of all rightly-conducted efforts for their conversion. They are sometimes regarded with a sort of admiration, as the unsophisticated children of nature; and, still more, as exhibiting the very impersonation of a high-toned independence, and an unshackled manliness of spirit. Children of nature they are; and what kind of moral nurse is mother nature, a Christian has no need to ask. They are physically a fine race of men, and they are perfectly susceptible of moral and intellectual, and spiritual culture; but their actual condition presents a most degrading picture of humanity. Some of them came up to us in dirty blankets, or dirtier dresses of worn and tattered hare-skins: others were totally naked, except the waist-cloth, their heads, with scarcely an exception, protected only by an enormous mass of long black hair. Others, in the encampments, who appeared to be persons of some distinction, and whose attire was in better order, were tricked out more like Bedlamites than rational beings; a silly and indiscriminating passion for ornament prompt-

Heathen Con-  
ditions

ing them to turn to this account whatever frippery they can become possessed of; so that the thimbles, for example, which they procure from the company are seen dangling at the end of long thin braids of hair which hang from the men's foreheads: some have feathers stuck into their hair, and these, perhaps, bent into an imitation of horns, with others appended to resemble the ears of an animal. Many have their faces painted, all the lower part of the visage being perfectly black, and the eyes encircled with bright vermillion: but it would be impossible to describe the varieties of their costume, or their fantastic decorations; and there they sit, or rather squat, smoking and basking in the sun the live-long day, sunk in an indolence from which nothing seems to rouse them; but the excitement of war, or of the chase. Every species of labour and drudgery, in the meantime, is thrown entirely upon the women, and if an Indian travels on foot with his family, all the load which is to be carried is consigned to the back of his wife or wives; for he does not always content himself with one. We were particularly struck with the appearance of one savage, who, squatting, with his whole figure in a heap, upon the point of a projecting rock which overhung the river, perfectly naked and perfectly motionless, staring down upon us out of the hair which buried his head and covered his shoulders, looked like some hideous idol of the East.

“It was Saturday. If it could only be possible

to reach the first Church of the Settlement during the night, it might, besides preventing, as it were, the dead loss of another Sabbath, save us a whole week; for I knew that less than three Sundays would not suffice for my duties among the churches, and I judged that, by diligently improving the time of my sojourn, I might properly accomplish them without remaining for a fourth. This I represented to the guide, and the other men, and they cheerfully undertook to carry me on, calculating that we should reach our destination about midnight, or one in the morning. We went ashore for supper on a flat islet in the lake, of sand and shingle, and there witnessed a sunset of unequalled glory; the gorgeous splendour of the descending orb through a blaze of gold among empurpled clouds, contrasted with a remarkable depth and massiveness of gloom which covered the whole face of the adjacent heavens, where a thunder-storm was collecting itself, while a long stream of golden light was playing upon the waves up to the very spot where we stood. We got our tea, and embarked without rain; but then the storm began, and the lightning was vivid and brilliant. The moon showed herself afterward by fitful glances between the clouds; but before long she sunk, and was lost to us. The rain now came down without interruption, and the night grew exceedingly dark. The whole shore is level, and even in daylight the mouth of the river is not always easily found, so that persons have

Arrival at Red  
River, June  
23rd, 1844

been known to enter Pike or Jack River—Riviere aux brochets—by mistake, intending to go to the Red River Settlement. Our guide, however, knew what he was about, and cautiously groped his way along the reedy shore, in one place jumping into the water and walking about to ascertain—as a help to his judgment of the locality, and its accordance with his own memory—the nature of the bottom with his feet. This mode of proceeding, however, was necessarily very slow; and the day broke upon us disclosing a bed, on either side, of green reeds or rushes extending for miles together, out of which arose countless multitudes of wild-fowl, with no object in the distance which looked liked a Church. The men in the meantime, in both canoes, wet and weary as they were, preserved an unfailing patience, good-humour and cheerfulness; and such, in fact, was their deportment from first to last. They had now been paddling, with the exception of our stay for breakfast at Fort Alexander, which was rather unusually prolonged, and half an hour's sailing on Lake Winnipeg, added to the stop made for supper—dinner we did not take on account of a late breakfast—they had been paddling, with these exceptions, since a little after three on Saturday morning, and it was nine on the Sunday morning when we reached the Church and Mission-house of the Indian Settlement, distinctively so called. What we saw there, and what contrast it exhibited with things which we

had seen on the way, I must tell you, if it please God, another time."

"After travelling for upward of a month through an inhospitable wilderness, and casually encountering, at intervals, such specimens of the heathen savage as I have described, we came at once, and without any intermediate gradation in the aspect of things, upon the establishment formed upon the low margin of the river, for the same race of people in their Christian state; and there, on the morning of the Lord's own blessed day, we saw them gathering already around their pastor, who was before his door; their children collecting in the same manner, with their books in their hands, all decently clothed from head to foot: a repose and steadiness in their deportment, at least the seeming indications of a high and controlling influence upon their characters and hearts. Around were their humble dwellings, with the commencement of farms, and cattle grazing in the meadow; the neat modest Parsonage, or Mission-house with its garden attached to it; and the simple but decent Church, with the School-house as its appendage, forming the leading objects in the picture, and carrying upon the face of them, the promise of blessing. We were amply rewarded for all the toils and exposure of the night.

**First Impressions**

"Nor was it an unpleasing or worthless testimony that was rendered by one of our old voyagers to the actual merits of the Mission, when, addressing this man, he said, 'There are your

**An Unsolicited Testimony**

Christian Indians'—the speaker being a French Canadian Roman Catholic— 'it would be very well if all the whites were as good as they are.'

**The First  
Service**

"We proceeded to the Church. There were perhaps 250 Indians present, composing the whole congregation. Nothing can be more reverential and solemn than the demeanour and bearing of these people in public worship. Their costume has a hybrid kind of character, partly European partly Indian, the former predominating among the men. The women, for the most part, still wear the blanket, or else a piece of dark cloth, thrown over the head, with the hair parted smoothly in front, and leggings from the knee downward. They all wear moccasins; which indeed are worn by the missionaries, and almost all the European population of the Colony. The morning service is performed in English; but the lessons are rendered into the Indian tongue by the interpreter, a half-breed school-master, who stands beneath the clergyman.

**The Sunday  
School**

"The singing is conducted chiefly by the children of the school. I visited the Sunday-School, held in the School-house, and found a large attendance. The number of children on the list is 153; it will possibly appear fanciful, but I could not help thinking of the precise correspondence of the number which these fishers of men had here gathered in, with that of the miraculous draft of fishes, when the net was cast by the command of Christ."



The Christian Indians presented the following address to the Bishop:

To our Chief Praying Father from Montreal:—

We, the Cree and Ogibway Indians, members of the Church of England, wish to say a few words to our Chief Praying Father.

We thank you, Father, for having come this long way to visit us. Our Praying Father told us that you intended to come two years since; but that you were taken very sick, and could not. Our hearts are very glad that you have come at last, and we thank God for sending you. We shall, with the assistance of the Holy Spirit, try to do what you tell us. We thank the English people in English country, across the great water, for sending us a Praying Father, and for paying a teacher to teach our children. You see, Father, that nearly all our young people can read the Word of God. We now live very comfortably, and we owe all this to the good people in English country. If they had not pitied us, we should have been still heathens. We pray every day for our great Mother, the Lady Chief, Victoria, and for her relations and also for our Chief Praying Fathers, and for our Praying Fathers.

We hope God will take you safely back to your own home; and we pray Him to bless you for the sake of Jesus Christ our Lord.

Signed, on behalf of the Indians, by me,

HENRY PRINCE,

Acting for my Father Pigwys, Chief of the  
Red-River Indians.



**The Mission  
Farm**

"We walked, in the course of this day, over the Mission Farm, which constitutes, in fact, a branch of the Society's Establishment for the Indians, since it is the model for their own agricultural operations; and for this reason, as again in the case of Mr. Cockran at the Rapids, has been an object upon which the missionary has bestowed some closeness of personal attention. In all respects it is truly gratifying to observe how the condition and the habits of the Indian are bettered by the exertions made, under the auspices of the Society, in his behalf.

**Confirma-  
tions**

"At the Lower Church, there were two confirmations held on the Sunday, on account of its contracted dimensions. In the morning, 192 women and girls were confirmed; in the evening, 150 men and youths. This last was again the precise number of persons confirmed at the Middle Church, when both sexes were admitted together. And it was very remarkable that this was also the exact number confirmed on the day following at the Upper Church. Two hundred, and something over, were confirmed at the Indian Church on my return to it. I find that the total of the confirmations is noted to have been 846 persons in the Red River Colony. It would have been about a thousand but for the unavoidable absence of some of the subjects for the rite, either in the buffalo-hunting in the prairies or with the boats sent to Hudson's Bay.

**Churches  
Filled**

"It was truly a very interesting spectacle to behold the churches filled, on all the different

occasions connected with the confirmations, as well as at the public services on other days, by a people brought under the yoke of the Gospel, many of whom had been originally heathens, and the great body of whom had Indian blood in their veins, and the effect was indescribably heightened by the deep attention with which they listened and the devout reverence with which they knelt to receive the imposition of hands—the comfortable hope shedding its ray over the solemnity, that they did in sincerity dedicate themselves to Christ.

“The last act of devotion in which we united Adieu with the Indians had been on the evening of the day before, in the School-house, after the confirmation held in the morning in the Church. They attend Mr. Smithurst every week-day evening in this way, to receive religious instruction of a familiar kind, in conjunction with which some prayers from the Liturgy are offered, and Psalms are sung. He never opens his Church except for full and regular service. These people, with whose aged Chief and his wife, I had had a special interview by their own desire, now gathered around us, in front of the little Parsonage, by the river side, men and women and children, to bid us adieu at the moment of our embarkation. One woman, with the peculiar modesty of manner which I have before described, presented me, just as I was stepping into the canoe, with a simple bark basket of her own workmanship. Another was present who had

recently become a convert, and had been baptized, on the evening before her Confirmation."

**Henry Budd's  
Work**

Bishop Mountain expressed his regret that, through lack of time, it was not possible for him to visit the work at the Pas, established by the native catechist, Henry Budd. Mr. Smithurst was the first European Missionary to visit the station. The journey occupied 26 days and Mr. Smithurst's joy may be imagined when the guide at last said, "Mr. Budd's place is just behind that point of wood." A few minutes brought him within sight of the infant Mission establishment, which he thus described:

**Description of  
Station**

"The Schoolhouse in the centre, Mr. Budd's house on the south side, and the children's house on the north, appeared respectable buildings, and struck me as reflecting very great credit upon Mr. Budd's industry. A gentle slope from the houses toward the river appeared to have been cleared, but not fenced, and in the rear a neat square field was fenced in and under cultivation.

"Our boat was soon observed, and the school children flocked down to the beach to welcome our arrival. The appearance was highly satisfactory, considering the short time which had intervened since they were taken from their native woods. Notwithstanding the unfavourable circumstances under which we arrived, amid a deluge of rain, the first impression upon my mind was so pleasing, that I quite forgot the tediousness of 26 days' travelling through a solitary wilderness.

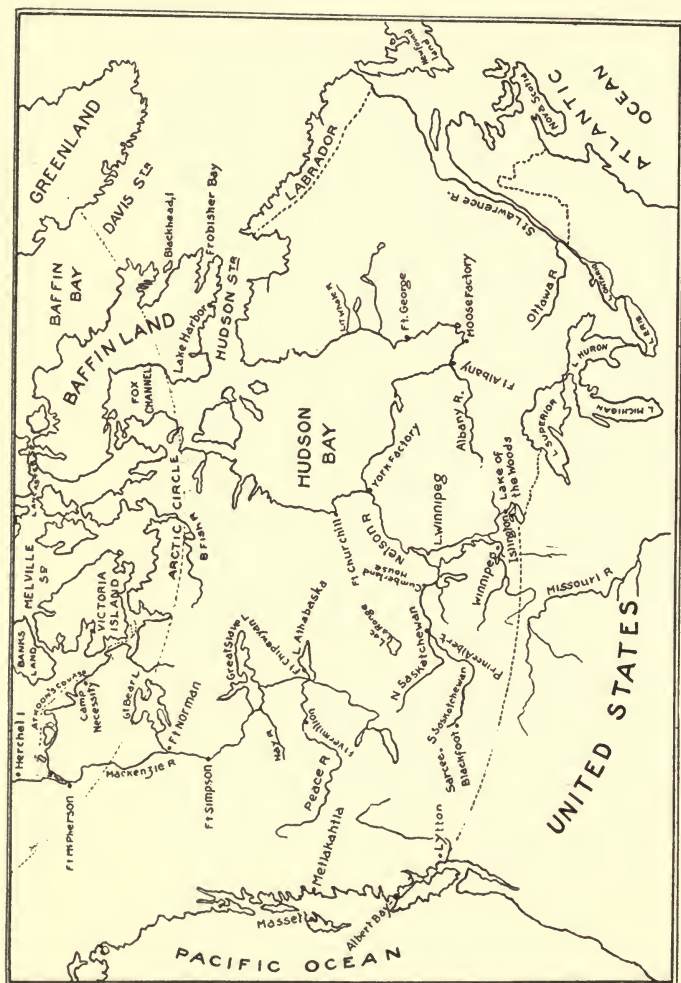
“In the afternoon, a whole fleet of canoes made their appearance, and formed a most pleasing scene. The party, consisting of from sixty to seventy persons, pitched their tents alongside the Mission Establishment, in order to attend the services of the Lord’s day. This was indeed one of the most cheering sights I ever witnessed; and called forth feelings of the deepest gratitude to God, that He should have inclined the hearts of so many to seek after the way of salvation.”

Mr. David Jones, on his return to England, carried, in addition to the appeal quoted a double message, both counts of which we may hear to-day with profit:

Indian Appeal  
to C. M. S.

“After service at the Indian Church, on the 9th of August, the old Chief Pigwys came to Mr. Jones, and said, ‘I send by you a letter to the Missionary men in England: tell them not to forget me: I want the Word of Life to be always spoken in my land.’

“Another Indian, who appeared to take the lead among the Muscaigoes, sent a similar message, adding with much vehemence of gesture: ‘Tell them to make haste; time is short, and death is snatching away our friends and relations very fast; tell them to make haste.’”



To illustrate extension from the Red River to the Arctic and Pacific

## CHAPTER VI

### RED RIVER TO ARCTIC CIRCLE

Bishop Mountain brought his journal to a close on the lines of the vision of the Reverend John West; that the Red River ought to be the base and centre of a great missionary establishment "from whence Christianity may arise and be propagated among the numerous tribes of the North."

"The Church," he said "in the early days of Christianity, was planted in new regions by seating, at a central point, the Bishop with his Cathedral and his College of Presbyters, who ranged the country here and there under his direction. And this, or the nearest approach to this of which the times are susceptible, is what is wanted now. It is wanted in Prince Rupert's Land. The effect of my own flying visit, and imperfect ministrations, sufficiently demonstrates the existence of the want. Most cheerfully, most gladly, would I repeat the journey, under the same arrangement, every four or five years, if that would serve the purpose, so long as I may be spared in health and strength, and provided I could afford to steal the time from the yearly-increasing duties of my own charge. But the fact is, that the fruits of such a visit as mine, instead of sufficing for the exigencies which exist, serve rather to set in strong relief the real char-

**Primitive  
Organization**



acter of those exigencies as demanding, imperiously, an established provision for the exercise of the Episcopal functions upon the spot."

Bishoprick  
Proposed

The Bishop's final words were "Let her (i.e., the Church) do her own duty, and commit the issue to God above. I cannot, for one, withhold the expression of my feelings in the cause. While I have been *mus*ing of these things, *my heart was hot within me: the fire kindled, and I have spoken with my tongue.* And I may speak, if so permitted, yet again, though in a different way. It is for others to carry the work into effect—to deliberate, to plan, and to execute. But a move should be made at once—an earnest, determined move, with the eye of faith turned up to God, the heart lifted in the fervency of prayer, and the hand put to the work without looking back."

Our next step takes us to a notable and historic occasion even for the historic and notable Cathedral of Canterbury:

Consecration  
Bishop An-  
derson, May  
29th, 1849

"On Whitsunday, Canterbury Cathedral witnessed the consecration of a Bishop for the first time since the days of Queen Elizabeth. Of two Bishops, indeed; and both for Mission Fields of the Church Missionary Society. One was to go to the Far East, and the other to the Far West; one to the countless millions of China, and the other to the scattered tribes of the Hudson's Bay Territories. George Smith and David Anderson were consecrated together, the first



Bishop of Victoria, (Hong-Kong) and the first Bishop of Rupert's Land. Rupert's Land was not one of the new Dioceses projected when the Colonial Bishoprics Fund was started, eight years before. But the Church Missionary Society had long desired its establishment; and when at length that desire was fulfilled, they expressed their 'unfeigned satisfaction' that 'after many years of expectation a Bishop had been appointed.' To the endowment provided by a bequest of Mr. Leith, a Chief Factor of the Hudson's Bay Company, the Society added a yearly grant of £300."

Bishop Anderson, accompanied by Robert Hunt, formerly one of Captain Allen Gardiner's companions in Patagonia, arrived at York Factory on the 16th of August. "It was a bright and beautiful day," wrote the Bishop. "Before landing I asked the Captain to allow us to sing the Doxology once more together; when he at once assembled all hands on deck, and we sang, under the open canopy of Heaven, 'Praise God from Whom all Blessings Flow' after which I offered up a few words of prayer, and pronounced the Benediction."

Arrival at  
York Factory  
1849

The Bishop's first Sunday at Red River was October 7th; when he preached from the text, "We are come as far as to you also in preaching the Gospel of Christ," II Cor. X:14, and administered the Sacrament of the Lord's Supper to 167 Communicants. The happiest event, we are told, in the Bishop's earliest years, was the

Henry Budd  
Ordained,  
Dec. 22nd,  
1850

ordination of Henry Budd, one of the two boys taken to Red River by the Reverend John West on his arrival at York Factory, and the founder of the Cumberland Mission. Eleven hundred people were present at the service and over three hundred partook of the Holy Communion.

Lac LaRonge  
Mission

The most notable extensions of a rapidly growing work were north-westward to Lac La Ronge; north-eastward to Islington about one hundred miles up the Winnipeg River, and thence to the shores of James Bay.

Of Mr. and Mrs. Hunt's departure to the former station we read: "When they started on their nine hundred miles journey from Red River, the large boat which was to take them across Lake Winnipeg was loaded with provisions for fifteen months, flour, pemmican, etc., with tools, locks, hinges, window frames, glass, etc., and with blankets and warm clothing. The St. Andrews' congregation presented them with 50 hundred-weight of flour to give to the destitute Indians; and the gifts of individuals were very touching, one poor woman bringing two dozen eggs, another a pair of fowls, and one man a basket of salt. The journey occupied seven weeks; and on arriving at Lac La Ronge they found nothing to be seen but rocks and water, except that here and there a little soil had drifted into the chasms, and afforded a precarious nourishment to a few trees."

The Islington  
Station

"The White Dog Station received the name of Islington, from a curious circumstance, an old

lady from Bath, Mrs. Landon, was staying at the Church Missionary College"—at Islington—"on a visit to Mr. Childe, and had the misfortune to fall downstairs. She was picked up by Tamihana, the Maori Chieftain from New Zealand, who was then in the College; and, though somewhat hurt, she recovered after a fortnight in bed. On leaving for her home, she put a cheque for £1000 into Mr. Childe's hands as a thank offering, desiring that it should be used to establish a new station in Rupert's Land to be called Islington."

The shores and regions bounding and adjoining James and Hudson Bay will be forever associated with the name of John Horden. Born in Devonshire, the country of Drake and the home land of other great voyagers and adventurers, Horden early devoted himself to the cause of Missions. One of the few 'missionary books of the period came into his hands, "and decided his career in life. He would be a missionary, a missionary to India, a bearer of the Glad Tidings to those who lay in the grasp of the cruel superstitions described." The Lord of the Vineyard, however, had another sphere to which he would direct the way of his young and devoted servant. While continuing his work as a school master, Horden received a letter "telling him that he was appointed to a new station on the shores of Hudson's Bay; that he must start within a month; and that it was desirable that he should go out married." The marriage took place fifteen days

**John Horden**  
Born, 1828

**Appointed**  
**May 10th,**  
**1851**

afterwards. "Three days later they went to London, and on June 8th they sailed in the usual annual ship for Moose Factory."

**Results of  
Early Efforts**

Occasional notices please and surprise the reader by revealing brief glimpses of the manner in which the Gospel had already laid its hold upon many of the natives. Bishop Anderson, on his first arrival at York Factory, met five or six members of Sir John Richardson's unsuccessful expedition in search of Sir John Franklin. Their boatmen consisted of fifteen baptized Indians. "The voluntary and explicit testimony of these men was to the effect that they had never seen a better behaved or a happier boat's crew than were these Indians; they never omitted singing and prayer morning and evening, and they were in every respect examples of good moral conduct."

**The Wesley-  
ans at Moose,  
1851**

**Horden's  
Arrival**

The Wesleyans were the first to occupy Moose Factory but they had withdrawn prior to Horden's arrival. In his first letter he described his impressions: "On reaching the Fort, which stands on a rather large island, wigwams, houses, and inhabitants began to present themselves. We saw first three Indian boys, dressed in flannel coats, playing on the beach, then a house, then many Indian wigwams, and the old factory and stores. Some way beyond, on the same side of the river, stood a neat little church with a suitable tower, while still farther on were a few Indian tents. After dinner we visited almost every one on the island, including nearly 150 Indians, all of whom were very glad to see us. Most of their

tents were of a poor description, but some are superior, in the form of marquees. Most of them were dirty. The general clothing of the men is a flannel coat bordered with red with trousers of the same material; some, however, have decent cloth coats and trousers. A part of the women wore gowns, others a petticoat with a blanket thrown over their shoulders."

The new-comers were fortunate in the fact that with the "neat little church" they found a small band of fellow Christians. The Hudson Bay Company's officer gave them a warm welcome, and, under the teaching of the Wesleyan missionary who preceded them, a few of the Indians had become earnest believers. Although, as Horden put it, they were "buried in the interminable wilderness, the door of their grave being opened but seldom," he was able to add: "I doubt there being many happier communities than the one to be found where the hand of God has placed me; the wheels of our little Society move smoothly; and with God in our midst we envy none the advantages they possess, and are contented with our diminutive world."

When Horden left England it was the intention that he should proceed to Red River to be prepared for ordination under the direction of the Bishop. Such, however, was Horden's application to the study of Cree that in eight months he preached his first sermon in that language. Like most missionaries he attained to comparative perfection by treading, fearlessly, the pathway

Change of  
Plan



**Language  
Study**

of annoying and ludicrous mistakes. Once, for example, while explaining to a class of young men the story of the Creation, he became confused between the words for "rib" and "pipe," and gravely informed them that "God created Eve out of one of Adam's pipes." On the Bishop's visit, eleven months after Horden's arrival, he was so impressed with the latter's progress that he decided to examine and ordain him at once, leaving him in charge of the district.

**His First  
Journey**

The young missionary, and his wife, attacked their colossal task with great courage and faith. In one of his early letters he described his first journey with dog-sled and snowshoes: "I started," he wrote, "from Moose on January 5th, 1852, in a sleigh drawn by five dogs and accompanied by two Indians. After riding eight or nine miles, I walked for a time, but found myself unable to keep pace with the dogs. We were obliged to walk about two miles through thickly-set willows, in snowshoes, sinking at every step a full foot in the snow. Being unaccustomed to this kind of marching I found it very fatiguing, and, having never before placed snowshoes on my feet, had two or three falls, and, the snow being so deep, was unable to rise without assistance. Could you have seen me then in full armour, with a flannel and fur cap on my head, pilot-coat, scarf, mittens, and snowshoes, I little think you would have recognized in me the young man sitting before you in your study, whom you asked whether he wished to come to this country."

Since the remainder of this chapter will be concerned with a country where for the most part in winter, travel, cartage, and many of the means of existence, are dependent upon the *dog*, we may with profit, read Horden's account of the dogs of the Hudson Territory: "These dogs of pure Eskimo breed are invaluable in winter, and large teams of them are kept at Albany, Rupert's House, Whale River, York and Churchill. The Albany team was a particularly fine one, great care having been taken of late years in the selection of animals for breeding. They were well taken care of, were very tractable, and the pride of their famous driver Harvey, who loved them almost as much as he did his children, and treated them most mercifully, an undeserved blow being never inflicted, and who, when on a journey, saw that every evening they were well fed, and, what is equally necessary, well bedded. In summer they do nothing, and are then voted a great nuisance, as they are very dangerous to the calves, and require to be heavily blocked which by no means improves their temper, and gives them a sadly hang-dog look. In winter they do no work at Albany itself, but the whole season ply between Moose and Albany, bringing from there quantities of provisions, and taking back sledge loads of drygoods. The Rupert's House team is used in a similar manner; Moose from the large number of inhabitants, receiving all the food the neighbouring posts can spare, and being the depot of the country, supplying all the goods

**The Dogs of  
the North**



required for use and trade. At Whale River, where no cattle are kept, dogs haul all the firewood consumed at the station, and as the wood is cut seven miles distant from the place, and the consumption is very great they are kept very busy, and I think work much harder than at the more southern stations. A very large team, or indeed several teams, are kept at York Factory, and are employed in hauling venison, the principal food of the station, from the various places where the hunters have succeeded in killing it. The Churchill team, too, is a splendid one, and the principal driver, George Oman is almost as excellent in his way as Harvey, of Albany. I have seen these dogs as playful and gentle as kittens, and as fierce and cruel as a pack of wolves; sometimes they are playing with and fondling each other and persons of their acquaintance, although there is perhaps less personal attachment in the Eskimo dog than in any other; and, again, I have seen Eskimo dogs lying dead, killed by their companions in their terrible battles. As a rule, they are not dangerous to people, but they do occasionally attack them, and commit great outrages."

**Language  
Efficiency**

An indefatigable worker, Horden learned "Cree, Ojibway, and Eskimo, for the benefit of the natives; Norwegian, for some of the company's staff; and Hebrew, that he might be the better able to translate the Old Testament." In his journeyings he was equally untiring; the Eskimo at Whale River on the east coast of the Bay,

and at Churchill on the west, heard from his lips the Gospel of the Grace of God.

Epidemics of measles, whooping-cough, influenza, and periods of famine devastated his flock. Of influenza he wrote "the epidemic threatened to sweep off the whole population, and was especially fatal to the young men. There were five funerals in one day, as many as for the most part occurred in a year." In one outbreak of whooping cough; of the small community at Albany forty-four died, "and at Moose the disease was scarcely less fatal." Epidemics  
1883

On one of his visits to Rupert's House, Horden found his people decimated: "Now," he wrote in his annual letter, "I looked around and inquired 'Where is this Indian? where that? what became of this child's father? where is this child's mother?'"

"And the answer came: 'He died of starvation four winters ago; he was starved to death three years since; she, and all the rest of her children were cut off two years ago.'" Famine

"And what losses were sustained by you, last winter? And I am told—four men, three women, and nineteen children; they were all baptized Christians.'"

Bishop Machray, successor to Bishop Anderson, on his first visit to Moose said of Horden: "He is a man and a missionary after my own heart." 1868

It was to be expected, after such a declaration, that when the vast area of Rupert's Land came

Consecrated  
Dec. 15th,  
1872

to be divided, Bishop Machray would recommend Horden as the Overseer for the new diocese of Moosonee. The consecration took place in Westminster Abbey; "One of the prelates who laid their hands on him being that very Bishop Anderson who, just twenty years before, had ordained him at Moose."

Horden continued as Bishop, the Apostolic labours which had distinguished him as a simple missionary. To him was given the supreme joy of finding a large district inhabited by tribes almost totally heathen, and of leaving a large diocese inhabited almost solely by Christian people; of finding pagans without God, without hope, without literature, and of leaving organized communities of Christian men and women, able to read, with instructed teachers, possessing the Word of God and the Book of Common Prayer in their own tongue, guided and supported, during life, by Christian teaching and Sacrament, sustained in death, by the Christian's "living hope" of immortality and "an inheritance among them which are sanctified."

Horden Died,  
Jan. 12th,  
1893

John Horden's last written words were—"I need not trouble myself about this; I can trust all to the hand of God; He will provide that which He deems sufficient for my case."

The Final  
Scene

The final scene of all is thus described by a young Indian, whom the Bishop had for some years been teaching:

Saturday, January 21st. "We had the funeral. The coffin was closed in the presence of four clergy.

It was a lovely afternoon, almost spring-like, when the beautiful Burial Service was read, and the first Bishop of Moosonee's body was committed to the grave before his bereaved people. The whole adult population went to the Church and to the grave. There he was laid amongst his flock, as he had said he wished to be. While still lying in the Church, young and old came to take the last farewell of the face they loved so well, and who went in and out of their homes, over forty years, as a missionary, pastor, friend, and bishop."

To resume our journey into the far West and North, it is necessary that we should follow the steps of any one of the early missionaries and return from the Bay to the Red River Settlement.

It is still the time of the first Bishop of Rupert's Land, but there are gleamings visible of the coming days of extension; the "trail-makers" of the Cross have penetrated, already, into the far recesses of the country.

In his first charge to the clergy, Bishop Anderson said "Beyond us there is but one clergyman, on the other side of the mountains." And again, "Look around, and compare the circumstances of the Red River now with what they were thirty years ago. We can scarcely imagine the country without a minister to comfort and encourage the enquirer, to cheer and gladden the sick by his visit, and raise the eye of the dying to a better land." "And passing from the settlement, what is the effect elsewhere as regards the scattered

**Journey Into  
Far West,  
Resumed**

**Bishop An-  
derson's  
First Charge,  
1851**

Indians? To judge of this you must see (as I have seen) the houses around Christ Church, Cumberland, and the canoes conveying the worshippers to it each Sunday morning; or must pass beyond, and see the little band, enjoying this winter, the ministrations of a clergyman at Lac La Ronge. Great already is the influence of the Gospel in those quarters, and very hopeful the prospect as regards the Indian mind."

His Second  
Charge, 1854

In his second charge, the Bishop said: "Five was, as you may remember, the number of God's ministering servants when I first came among you. Ten was, if I mistake not, the number at my last visitation; and now we are in all fifteen." Of Confirmations he said "Of these the largest was at Moose, where 130 were Confirmed, 105 of these being Indians."

On the nature of the work the Bishop commented "Its unity strikes my own mind in a manner which you can scarcely realize. I can thus call up before me, Indians, with whom I conversed familiarly, from Rupert's House and Fort George, and place by their side others, with whom I have travelled for days together, from the English River, and they have the same essential features. I see what others around them are, who are still in darkness; but when they have cast away the bonds of superstition, and are now clothed and in their right mind, they exhibit a softness of heart, they are not insensible to kindness, and manifest an affectionate attachment to their benefactors. In examining them for

confirmation, and questioning them one by one on their immortal interests, there is the same working of grace;—the answers at the one place might almost have been given at the other. I find that the same translations of the Bible and of the Prayer Book are understood in both quarters. Now this gives me the lively confidence, that, if we could advance, the same effects would, through God's mercy, be witnessed. The accounts we receive of the Chipewyans represent them as equally accessible to the Gospel, and our own impression of them would confirm this character; could we carry the Gospel to the Arctic Sea, the Indians of the Mackenzie River would, we think, present little obstacle, but that of language to be overcome, while, in penetrating as far as the Rocky Mountains on the Saskatchewan, there would not even be this. And, brethren, to this unity our own system gives great power; to think that the same prayers extend over more than two thousand miles, and may yet penetrate farther, this would animate us in carrying forward the work, to think that these become their companions in solitude, their manual for the worship of the Sabbath, and their comfort when stretched on the bed of death."

**His Wide  
Outlook**

On a similar, but subsequent occasion, the Bishop referred to the return of Archdeacon Hunter from the first missionary journey down the Mackenzie River, when he travelled as far as Fort Good Hope near the Arctic Circle. "In the winter," said he "the proposal came from one

**Jan. 6th, 1860**

**Hunter Visits  
Mackenzie  
River**



among you; a plan for a very long and distant enterprise, to plant the Cross in a new territory and penetrate towards the Arctic Sea. He came, not sketching a plan for others, but willing to start himself, wanting but an answer to his offer, 'Here am I, send me.' We have surely reason to thank him to-day for the commencement of a good work there, and however difficult its continuance may be, ours will be in great measure the blame, should the station be abandoned and the citadel thus gained be given up."

Bishop Anderson's Last Charge

Bishop Anderson delivered his last charge to the clergy shortly before his final departure for England. One or two brief extracts must suffice to complete the links binding his episcopate with the arrival of his great successor in office. "We are," he said "at the present moment twenty-three." "The number Confirmed has been 307 on nine different occasions, giving an average of 34 in each. The largest number, as is very pleasant to notice, in such a diocese as our own, was at the Indian Settlement where 79 were presented."

Bishop Anderson Resigned, 1864

His summing up of the extensions made, must suffice for large areas in connection with which the brevity of our space forbids that we should enter into detail:—"Of stations opened since we met, we think with very peculiar pleasure of that most distant point now gained and occupied, Fort Youcon, on the Russian frontier, where one from the Red River, who may therefore feel himself entitled to the character of a missionary, is

labouring, and from whom the accounts of the docility of the Indians around continue very favourable. To it I would add the mention of the Station of Claremont, at Touchwood Hills, which, I regret to say, I have not yet seen, but of which even those uninterested give pleasing reports; where our Catechist, Mr. Charles Pratt, is, I hope, doing good service. A second permanent station has been taken up by the Society for the Propagation of the Gospel, that of Fort Ellice, and is likely to prove a spot of growing importance, as it must almost of necessity remain ever on the highway of the West."

The next summer the Reverend W. W. Kirkby, accompanied by his wife and family, proceeded to the Mackenzie River and took up his residence at Fort Simpson. "By him the Gospel was carried for the first time within the Arctic Circle." He descended the Mackenzie to Peel River, ascended the latter to Fort MacPherson and thence crossed the Rocky Mountains to La Pierre's House. "At this remote station he was in the midst of the interesting Tukudh, or Louch-eux, or Kutchin Indians, who received him with a warmth that was unexpected, for their reputation was not good. The Chief medicine man renounced his 'curious arts' in the presence of all; and murder, infanticide, polygamy, were publicly confessed and solemnly abandoned." From La Pierre's House, Kirkby continued his journey by the West Rat and Porcupine Rivers, past Rampart House, to Fort Yukon within the

W. W. Kirkby  
at Fort Simp-  
son

Visits Peel  
River and the  
Upper Yukon

July 6th, 1861

Alaskan borders. On his return to Fort Simpson he found a colleague in the person of the Reverend Robert McDonald, who proceeded as soon as possible into the far North.

1864

Bishop Anderson's resignation brought two men to the Canadian West, the influence of whose lives and works will endure until the end of Canadian Church history.

Robert Mach-  
ray Conse-  
crated June  
24th, 1865

The first of these was his successor-in-office, Robert Machray, second Bishop of Rupert's Land, first Archbishop of Rupert's Land, and first Primate of the Church of England in all Canada. He found his charge a vast unorganized area, stretching from the Ontario height<sup>1</sup> of land to Hudson Bay, the Arctic Ocean, the International Boundary, the Rocky Mountains, and the borders of Alaska; he left it organized into nine dioceses. He created synodical government within his diocese and within his ecclesiastical province. He was instrumental, largely, in the formation of the General Synod for the Church of England in Canada. He was the faithful Shepherd of his flock, both white and Indian, the true 'Father in God' of his clergy, the kind but strict educator of youth, the trusted adviser of the civil power, the Joshua of the Church in the Great Lone Land; his mortal remains rest in Red River soil, and on his memorial cross a grateful, loving, and sorrowing people placed the fitting inscription 'He fed them with a faithful and true heart, and ruled them prudently with all his power.'

Died March  
9th, 1904

The more intimate relation of the life and

labours of Robert Machray concerns the story of the "Church and the White Settler."

The second of the two was the immediate product of a sermon preached by Bishop Anderson, at the C. M. S. Anniversary service in St. Bride's Church. From the pulpit he read a letter saying that Robert McDonald missionary to the Louch-eux Indians was "sinking in rapid decline." "Shall no one," said the Bishop "come forward to take up the standard of the Lord as it drops from his hands and occupy the ground?" William Carpenter Bompas, after the service, walked into the vestry and offered to go at once.

May 1st, 1865

William Car-  
penter Bom-  
pas

On June 25th, the day after his consecration, Robert Machray performed his first episcopal act by ordaining, in St. Paul's, Covent Garden, to the priesthood, William Carpenter Bompas. The latter started in the next month, on his long journey and reached Fort Simpson on Christmas Eve. He reported the fact in these words:—"As I had especially wished to arrive by Christmas, I could not but acknowledge a remarkable token that our lives are indeed in God's hand. It is hardly necessary to say how warm a welcome I received from Mr. Kirkby. When I heard what a trying time he had passed through last fall in consequence of the epidemic sickness among the Indians, I felt very glad that I had persevere not reach him this winter."

William Carpenter Bompas entered then upon a life-work which will remain as a standard example and inspiration of self-effacement and

missionary devotion. With equal humility, he might, at the end of his life, have adopted and localized St. Paul's words and said "To the Indian became I as an Indian—In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the Churches."

**Return to Red  
River**

The narrow space of this handbook will not permit us to follow Bompas in all his travels, work, and success on behalf of the tribes of the Mackenzie River Basin. His course was, however, followed from Red River by the watchful eye and brooding brain of Robert Machray, with the result that eight years later, we find him on his way back to that Settlement. On arrival at the Bishop's House, he was, we are told, mistaken by the servant for a tramp and discovered in the kitchen calmly eating a plate of soup. "I enjoyed," he said "the kind hospitality of the Bishop of Rupert's Land and Archdeacon Cowley, and was much interested in seeing the progress of the Mission work in the colony. I reached, by God's Providence, the first houses of the Settlement on the last evening of the Old Year, and after nearly six months travel in the wilds I awoke on New Year's morning to a new life of civilization and society."

**Dec. 31st, 1873**

**Consecration  
in Lambeth  
Parish  
Church, May  
3rd, 1874**

The next scene, placed in Lambeth Parish Church, marks the further sub-division of the Diocese of Rupert's Land; two bishops, Bompas



for Athabasca and McLean for Saskatchewan, are being consecrated; Bishop Anderson is the fitting preacher, and refers to the two new dioceses:—"To-day the noble plan will be consummated by the consecration of two more bishops. One will preside over the Church in the western portion of the land, labouring among the Indians of the Plains, and along the valley of that river whose source is in the Rocky Mountains—the River Saskatchewan; whose name, in its sound and meaning, would remind us of those surging rapids down which it sends its waters into the inland sea of Winnipeg. The other will have the northern diocese as his own, along yet mightier lakes, and with rivers which roll down an immense volume, and discharge themselves into the Arctic Ocean. Such is the four-fold sub-division of that vast territory, completing and carrying out ideas which as day dreams may have flitted across my mind, but which have to-day reality and shape, and a definite existence."

Of the three Bishops, Horden, Bompas and McLean—the two first were C. M. S. Missionaries, and, since their future work would be wholly among Indians, that Society undertook their support; for the maintenance of the third an endowment for the See was raised, towards which the S. P. G. gave £2,000 and the S. P. C. K. £1,750.

Saskatche-  
wan Endow-  
ment

The Diocese of Saskatchewan, with its centre at Prince Albert, stretched eastward to the western boundary of the Cumberland mission,



northward to the watershed, southwestward to the International Boundary and the Rockies, and westward past Edmonton to the Rockies in that direction.

**Qu'Appelle  
1883**

**Calgary, 1887**

The diocese was subdivided first, by the formation out of Rupert's Land and Saskatchewan, of the Diocese of Qu'Appelle; with the Hon. and Rev. A. J. R. Anson as Bishop, and later by the separation of the Diocese of Calgary. At the same time the eastern boundary of Saskatchewan was extended to include the lower reaches of the river, with the mission stations of Devon and Cumberland, to the shores of Lake Winnipeg. For several years Bishop Pinkham, who had succeeded McLean, presided over both Saskatchewan and Calgary. On the missionary side, John Hines occupied the White Fish Lake District, and J. A. Mackay became Principal of Emmanuel College, Prince Albert; while Messrs. Tims, Stocken and Swainson opened up work in the regions, explored more than a decade before by James Settee and W. Stag, south and west of Calgary.

**Bishop Bompas' Marriage**

William Carpenter Bompas, consecrated on May 3rd, married on May 7th, Charlotte Selina Cox, a worthy helpmeet in all his endurance of hardships; and our example of the faithful women who have been not one whit behind their husbands, or other male fellow-workers, in the diligence and self-sacrifice with which they have given themselves to the cause and service of the aboriginal races of Canada.

Of the tedious and trying journey from Winni-

peg, Mrs. Bompas wrote: "I had come prepared for intense cold, and we were destined to endure tropical heat. All up the Saskatchewan, Stanley, and English Rivers the banks slope down like a funnel, and the July and August sun scorches with vertical rays the heads of the travellers. We were seated in open boats, each with a crew of ten or twelve men, who spread our sails when the wind was fair, and took them in when the wind failed us. Eighty-six was, some of those days, our average temperature, and I had come provided with the thickest of serge dresses, as none of my friends had realized the possibility of anything but frost and cold in these northern regions. Besides this, we had to encounter swarms of mosquitoes, crowding thick around us, penetrating our boots and stockings, and invading our Robabou soup and pemmican, etc. I remember the bliss it was in those days in camping time to escape from the rest of the party, and, getting rid of boots and stockings, to sit with my feet and legs in the cool water of the river, to soothe the intolerable irritation of the mosquito-bites."

**Journey from  
Winnipeg**

The bishop's biographer says: "An incident happened on this trip which serves to show the Bishop's forgetfulness of self when others were to be considered. A young Indian lost his hat overboard, and, being unable to obtain it, suffered much from the heat as he toiled at the oar. The bishop, seeing his discomfort, at once placed his own hat upon the Indian's head, and insisted that he should wear it. The sight of the native

with the flat, broad-brimmed episcopal head-gear caused great amusement to the entire company."

**The Bishop's  
Description of  
His Diocese**

Of the large territory over which, with his devoted wife, he now assumed charge, he wrote: "To represent the length and tediousness of travel in this diocese, it may be compared to a voyage, in a row-boat, from the Gulf of St. Lawrence to Fort William, on Lake Superior, or a European may compare it to a voyage in a canal barge from England to Turkey. Both the length and breadth of this diocese equal the distance from London to Constantinople.

"If all the populations between London to Constantinople were to disappear, except a few bands of Indians or Gypsies, and all the cities and towns were obliterated, except a few log huts on the sites of the capital cities—such is the solitary desolation of this land. Again, if all the diversity of landscape and variety of harvest-field and meadow were exchanged for a broken line of willow and pine trees—such is this country."

**His First  
Synod, 1874**

On arriving, at Fort Simpson, the Bishop began at once to organize his forces. "They were scanty enough: When on September 4th, 1876, he held his first Diocesan Synod, and delivered his Primary Charge, his clergy numbered exactly three, viz., Archdeacon R. McDonald and A. Garrioch, country-born men, and W. D. Reeve, his single English comrade. In addition he had four or five country-born schoolmasters. Yet he

proceeded to divide his diocese into four great divisions, viz., (1) the Tukudh Mission, under McDonald; (2) the Mackenzie River Mission, under Reeve; (3) the Great Slave Lake Mission, under schoolmasters; (4) the Athabasca Mission, comprising the southern districts and the Peace River, to which latter sphere he sent Garrioch. He himself travelled during the summer, in the winter he settled at one or other of the posts, generally choosing one where there was no other mission agent.

"Gradually and steadily the work advanced; and the Bishop could report that he had nine stations, viz., Fort Chipewyan on Athabasca Lake; Vermillion and Dunvegan, on Peace River; Forts Rae and Resolution, on Great Slave Lake; Forts Simpson and Norman, on Mackenzie River; Fort MacPherson, on Peel River; and Rampart House on Porcupine River, in the Yukon Basin." Five years later he "estimated the whole population of the diocese at 10,000, of whom one half were more or less under Romanist influence, while of the other half the Church of England had won 3,000, and 2,000 were still unreached."

Nine  
Stations, 1882

The immense area of the diocese was subdivided, later, by the separation of the Dioceses of Athabasca and of Selkirk, now Yukon. In each case Bompas reserved for himself the more northerly and isolated region; the Rev. R. Young, being consecrated Bishop of Athabasca, and the Rev. W. D. Reeve Bishop of Mackenzie River.

Athabasca,  
1884

Yukon, 1891

For a brief description of the inhabitants and

**Inhabitants  
Described**

trading posts of the diocese we quote again from the Bishop: "The only usual residents in the Mackenzie River Diocese, besides the native Indians and Eskimaux and the missionaries, are the officers and employes of the Hudson's Bay Company, who are engaged in the fur trade. For the purposes of this commercial undertaking twelve trading posts in the diocese are occupied which are mostly called Forts, though of late years entirely destitute of defences. These trading posts consist each of about half a dozen log buildings, used as residences for the clerk in charge and employes, and for fur store and trading shop. The posts are situate from 100 to 300 miles apart, and are mostly along the courses of the rivers and lakes. About 100 families of Indians, more or less, trade at each post. These live in their leather lodges or tents, and hunt the surrounding country for provisions and furs, with which they trade at the post nearest to them about twice in the year. They generally, in visiting the post, remain only a couple of nights, except in the spring time, when they often bring families and tents, and remain encamped in the neighbourhood of the post for some weeks.

**Trade**

"In early days of the trade, when spirits were dealt out to the Indians, these visits were scenes of riots and debauchery; but for many years the trade in intoxicating liquors has been abandoned, and the Indians are now free from all turbulence in their visits to the trading establishments.

"The situation of the trading posts is as follows:



On Great Slave Lake are two forts name Rae and Resolution, placed on the north and south sides of the lake respectively. On the Mackenzie River are five posts. Fort Providence is about thirty miles from Great Slave Lake, adjoining which post are the headquarters of the French Roman Catholic Mission. Fort Simpson, situate about 150 miles further down the river, combines the headquarters of the fur trade, and of the Church of England Missions.\* Fort Wrigley is about 100 miles further north, and about 200 miles beyond this is Fort Norman, in the neighbourhood of Great Bear Lake. Beyond this again is the most northern trading post on the Mackenzie River, namely, Fort Good Hope, situate almost precisely at the Arctic Circle.

**Trading Posts**

“Three trading posts have their position within the Arctic Circle, namely, one Fort MacPherson, on Peel River, for trading with Loucheux Indians and Esquimaux; one, named La Pierre’s House, on Rat River; and the Rampart House on Porcupine River. The remaining trading posts are two lying towards the south of the diocese, and situate on the Liard River. These are named Forts Liard and Nelson.”

The Indians are divided into two main families. One, the Tenni inhabiting the Mackenzie River Basin speaking different dialects and including such tribes as the Chipewyans, Yellow Knives, Dog Ribs, Big River Indians, Slave Indians, and Nahanny or Mountain Indians. Two, the Tukurdh, inhabiting the regions of the Upper

**Indians, Two  
Main  
Families**

**The Tukurdh**

\*By a change of boundaries Fort Chipewyan is now included in the Mackenzie River Diocese, and is the headquarters of the Mission.



Yukon and the territory thence to Fort MacPherson. They are of various tribes as the River, Lake, Mountain, or Valley Indians, "but their dialects do not differ so much as among the Tenni."

**The Tenni**

"The Tenni tribes," says the Bishop, "are rather course-featured, with thick lips and prominent cheek-bones. They are at present inoffensive and submissive in temper, though a century since, before the introduction of European trade, the tribes waged a predatory war on one another, and among the distant bands on the Rocky Mountains this is hardly yet extinct.

**Occupation  
of Natives**

"The occupation of all the natives of the diocese is wholly confined to the chase or fishery. The Tenni tribes pursue for their sustenance, the moose, deer, reindeer, bear, and beaver, and for their skins, the fox, wolf, marten, wolverine and other small animals. The hunting is now carried on chiefly with firearms, the bows and arrows being mostly left to the boys; but snares and traps are used for all the above animals, at times, and for killing the wolves and foxes poison is occasionally employed.

**Tenni Lodges**

"The Tenni tribes live in conical tents or lodges, with a frame of poles and covered with dressed deer or moose skin. In spring they make canoes of birch bark for water travel and chase. In the fall of the year they make birch wood snowshoes for winter voyaging. Their tents are floored with a litter of pine branches, and warmed with a pine-log fire in the centre. Their dress is of

moose or deer-skin, trimmed more or less with beads or dyed porcupine quills, except so far as they may be able to purchase clothing of European manufacture. . . .

“The Tenni Tribes are not quick at learning when adults, but if children are taken from the tents and placed at school along with the children of Europeans the Indian children may keep pace with the others in their learning or even outstrip them. They are also docile and easily managed.

**Tenni  
Qualities**

“The whole of the Tenni race seem to be of a sickly habit, and rather dwindling in numbers. They do not seem to be much addicted to ardent spirits, nor are these now supplied to them; but they have an inveterate propensity to gamble. Though almost wholly free from crimes of violence, and not much inclined to thieve, yet heathen habits of impurity cling, alas, still too closely to them, and they exhibit the usual Indian deficiency in a want of stability and firmness of character. This Indian race seems to have been free from idolatry before the arrival of Europeans among them, and they had some knowledge of a good and evil spirit, and of rewards and punishments after death.

“The Tukudh race are rather more sharp featured and more lively and intelligent, as well as more cordial and affectionate than the Tenni. Their eyes are inclined to be small and pointed, rather as the Chinese. From this circumstance, probably, they obtained from the French the

**Tukudh  
Qualities**

soubriquet of the Loucheux or Squint-eyed, for they are not really affected with squint.

**Tukudh  
Lodges**

"The Tukudh make their tents in the shape of a beehive, with bent poles for the frame, and the tent covering is formed of deer-skins with the hair on and turned inside, the skins being softened by scraping. Their camps become thus nearly as warm as a log house and quite comfortable. Their dress in winter consists also of deer-skins with the hair on, and in cold weather the hair is turned inside. Their country lies mostly north of the Arctic Circle, but these deer-skin dresses are almost impervious to cold.

**Eager for In-  
struction**

"These Indians receive instruction with avidity, whether in religion or other subjects; and they have taught one another to read the Gospels printed in their own language, though the words are of forbidding length. They had some national dances and songs of their own, and were fond of making harangues at the feasts, which it was their custom to make for one another. On such occasions a distribution of property took place somewhat as is usual with the tribes on the Pacific Coast. Before Christianity was introduced among this tribe they were much under the power of their medicine men or conjurors, who deceived them with their charms, and sometimes even frightened them to death.

**Tukudh Food**

"The food of the Tukudh Indians is almost exclusively the reindeer, with salmon taken in the Youcon River. The deer are mostly killed by being driven into grounds of enclosures hedged

with felled trees. The salmon are taken in weirs or traps—made with willows in the bend of the river. The salmon are dried in the sun or over the camp fire for winter store. The flesh of the reindeer is also dried and sometimes pounded for preservation. The reindeer tongues are considered the most delicate part. In summer-time the reindeer migrate to the coast to escape among the sea-breezes of the barren grounds from the flies and mosquitoes which torment them at that season in the woods. In winter the deer return to the more southern forests to avoid the too-piercing cold and exposure of the extreme north.

“The Tukudh Indians do not make any canoes, but travel on the rivers in summer mostly on rafts, which they construct and manage with a good deal of skill. Their snow-shoes are distinguished from those of the Tenni tribe by being round instead of pointed in front.”

From the hour of his arrival at Fort Simpson, on Christmas Eve, 1863, to the hour of his death on the evening of Saturday, June 9th, 1906, William Carpenter Bompas gave himself body and soul to the cause of the Indians of the Tenni and Tukudh, not forgetting, as will be told in due course the Eskimo of the Arctic Coast. Preaching—on one of his rare visits,—in Holy Trinity Church, Winnipeg, he told of a visit to one sick Indian “which took five weeks of time and involved a walk of 320 miles.” It seems both superfluous and incongruous, in connection with

Visit to Sick  
Indian

a man of such devotion, to speak of separation, of hunger, travel or weariness; he gave himself through his Lord to the Indian, from the consequence of that "giving" he neither swerved nor faltered.

The Warrior's  
End

His fitting end came in a fitting place, on the far side of the crest of the Northern Rockies. "This was Saturday, June 9th," says the writer of the story of his life, "a day calm and bright, as our summer days in the far north mostly are. The bishop was as active as ever on that day. Twice he had walked across the long railway bridge, and his quick elastic step had been commented on as that of a young man. Later on he had been up to the Indian School, and up to the Indian Camp to visit some sick Indians. Then he went home, and remained for some time in conversation with Bishop Stringer, into whose hands he had already committed all the affairs of the diocese. Then the mission party dined together, and at eight o'clock they all re-assembled for prayers. After prayers the Bishop retired to his study and shut the door.

"Was there, we wonder, any intimation of the coming rest in the breast of that stalwart warrior, whose end of life was now so near as to be reckoned, not by hours but by minutes only. Was there any consciousness of having fought a good fight, and finished his course? We know not. Sitting on a box, as was his custom, he began the sermon which proved to be his last. Presently the pen stopped; the hand that so often had

guided it was to do so no more. Near him was one of his flock, an Indian girl, who needed some attention, and as he arose he leaned his elbow on a pile of boxes. And while standing there the great call came: the Hand of God touched him, and the body which had endured so much fell forward. When Bishop Stringer reached his side a few minutes later the Indian girl was holding his head in her lap. Nothing could be done, and without a struggle, without one word of farewell, the brave soul passed forth to a higher life."

"O good grey head which all men knew,  
O voice from which their omens all men drew,  
O iron nerve to true occasion, true:  
O fallen at length that tower of strength,  
Which stood four-square to all the winds that blew,  
Such was he whom we deplore.  
The long self-sacrifice of life is o'er."



The goal of history is the redemption of the world. The consummation of all missionary endeavour will be when the knowledge of Jesus Christ has become universal. Hence, the aim of missions is to make Jesus Christ known to every creature, so that he may have an intelligent opportunity to accept him as his Saviour.

J. ROSS STEVENSON.

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In the mission field abroad, as in fact at home, too, character counts for more than learning, for more than skill. Character, humanly speaking, is almost everything.

EUGENE STOCK.

## CHAPTER VII.

### THE PACIFIC COAST AND ISLANDS

Crossing the "Great Divide" we find the same two Societies, the S. P. G. and the C. M. S. responding to the needs of the native tribes, and laying deeply in that strata of society, the foundations of the Church of England in Canada.

A member of the North West Fur Company, "A highly-respectable Canadian merchant," was the first to interest himself in the spiritual welfare of the West Coast natives, and appealed to the Church Missionary Society "to establish a Mission among the Indians beyond the Rocky Mountains." 1819

In response to applications by the Rev. Mr. Bayley and the Bishop of Rupert's Land, the S. P. G. "set apart funds for establishing a Mission to the heathen" in Vancouver Island. 1854

Its first Missionary was the Rev. R. Dowson, who, on arrival, found "Victoria a strange assemblage of wooden houses, with a mixed population of every nation numbering about 1,500." Near the town was one small village of Indians, the men of which were "idle and diseased." He therefore started "on a voyage of discovery to the north of the Island, and so on to Fort Simpson upon the mainland." His description of the state of affairs at Fort Rupert indicates the conditions then prevailing on the coast. He says: 1857  
Rev. R. Dowson, Victoria, Feb. 2nd, 1859  
Fort Simpson

"There were about six whites, employes of the Hudons Bay Company. Outside the Fort were encamped about a thousand Ouacholls, the most bloodthirsty of all the Indian tribes on the North-West Coast. Plenty of heads and other human remains lay on the beach, one body of a woman fastened to a tree partly in the water and . . . eaten away by the fish. A short time before some canoes came in from a war expedition and landed a prisoner, 'when all the other Indians rushed down in a flock from their houses and ate the poor wretch alive.'

Work Near  
Victoria

"On his return from his expedition to the North Mr. Dowson took up his quarters temporarily 'in a little dilapidated school-house belonging to the colony,' about four miles from Victoria, and made preparations for establishing himself in one of the Indian villages. He tried in vain to find any European who was both able and willing to teach him anything of the native language. As a rule the only means of communication between the Indians and whites was Chinhook—a jargon of 'little use except as a trading language: it consists nearly altogether of substantives, and has no words to express thoughts except the most material and animal wants.' Chinhook acquired, the Missionary began the study of Cowitchin by having a native to live with him. The first he tried, soon went away without notice, and a few days afterwards was glorying 'in all his original dignity of paint and feathers.' A greater discouragement than this was the 'utter indiffer-

ence, if not something worse, of the white settlers towards the welfare of the natives.' Personal kindness Mr. Dowson received abundantly, but it was 'to the English stranger and not to the Indian Missionary.' Almost everyone laughed at the 'idea' of his 'teaching Indians,' saying there was 'no good in them and no gratitude'; and frequently it was remarked 'they ought to be rooted out like tree-stumps.'

"Owing to the illness of his wife the first Missionary was obliged to return to England, but during his short stay Mr. Dowson had succeeded in gaining the confidence of the Indians around him, and proving that they were capable of receiving good as well as bad impressions. 'You teach savage good, savage's heart good to you,' was the expression of an Indian on experiencing, probably for the first time in his life, Christian sympathy and love. A knowledge of medicine was of great assistance to the Missionary, and his reputation for doing good reached the Saanechs, whose three principal chiefs came to invite him to live among them, promising to give gratis, 'plenty of good land to build a house upon, and that . . . . not one of them would steal or do any wrong.' "

**Rev. R. Dowson Returns to England, 1860**

The proclamation establishing British Columbia as a Crown Colony, was followed immediately by its formation into a diocese with an endowment given by the late Baroness Burdett-Coutts. The earlier reports of Bishop Hills describe conditions, as he found them, among the Indians.

**British Columbia, Crown Colony and Diocese**

**Bishop Hills**

His later reports contain cheering and lengthy accounts of his visits to progressive Indian Missions.

In his first report to the S. P. G. he wrote: "I saw an Indian running round and round in a circle. He was intoxicated and almost a maniac. I listened to the sounds he was shouting. They were the words of a blasphemous and obscene oath in English! It is a common thing for Indians, even children, to utter oaths in English. Thus far they have come in close contact only with our vices. We have yet to bring amongst them the leavening blessing of the Gospel of Christ."

Rev. A. C.  
Garret, 1860

The Rev. A. C. Garret took up Mr. Dowson's task. "His greatest difficulty was the contaminating influence of the white men, who carried on a traffic "in poisonous compounds under the name of whisky," whereby the Indians died in numbers and the survivors fought "like things inhuman." Now and then a vendor was caught and "fined or caged," but another filled his place and the trade proceeded. At times the camp was "so completely saturated with this stuff that a sober Indian was a rare exception." The women were worse than the men, and girls from ten to fourteen little better than their elder sisters. The Mission comprised a small resident tribe (about 200) of "Songes or Tsau-miss, belonging to the great family of the Cowitchins." These Indians were a "most besotted, wretched race." Their language was soon acquired, but besides these there were "Bill Bellas," "Cogholds,"

"Hydahs," "Tsimshians," and "Stickeen" constantly coming and going for the purposes of trade and work; and as six different languages were spoken the Missionary was obliged to use Chinook, into which he translated portions of the Liturgy. Mr. Garret's labours at this station were successful beyond expectation. In one year nearly 600 Indians, men and children, received some instruction in his school. He also founded a Mission in the Cowichan district both among the whites and Indians. The Indians there were ready to receive the Church "with open arms." "They prayed, they entreated," Mr. Garret "to come at once . . . and build a house on their land."

Of Nanaimo, where the Rev. J. B. Good was stationed, the Bishop reported in January, 1863: "there is now a church, parsonage and school for the whole population and a school-chapel for the Indians, through his zealous exertions. I have, several times been present at interesting services at the latter, and have reason to think that a deep impression has been made upon the Indian mind."

Rev. J. B.  
Good, Nanaimo,  
1863

Mr. Good was then transferred to the mainland at Yale, on the Fraser River, where he had charge of a small white mission and the neighbouring Indians. The next year "he received an invitation from the Thompson River Indians, a tribe numbering 1,500. They had, after applying in vain for teachers of our Church, received occasional visits from Romish Missionaries.

Mr. Good  
Transferred  
to  
Yale, 1866

1867



But "though they conformed outwardly to some of the rites of Roman Christianity," they "had a superstitious dread" of the Priests, and "were, for the most part, heathens at heart." Many of them had visited Yale and had become interested in the Society's Mission there. One afternoon in the winter of 1867 a large body of them was seen approaching from the Lytton Road. "On they came, walking in single file, according to their custom, headed by Sashiatan, a chief of great repute and influence—once a warrior noted for his prowess and cruelty." The deputation was followed by two others of similar character. Mr. Good thus gained some acquaintance with their language, and with the aid of an interpreter he translated a portion of the Litany into Nittlakapamuk and chanted it to them, telling them also of the love of God to Man. While Mr. Good was awaiting the arrival of an assistant, Mr. Holmes, to leave at Yale, the Indians sent him a message by telegraph urging him to "Make haste and come." A few days after he met 600 of them at Lytton, who besought him "to come amongst them and to be their father, teacher and guide."

Bishop Hills  
at Yale, 1868

"In May, 1868, the Bishop visited the Indians. At Yale he preached to 380, under the care of Mr. Holmes, who already had obtained a surprising influence over them. On the way to Lytton where Mr. Good had removed, the Bishop was met by the Missionary and sixty mounted Indians, 'representatives of many tribes and all catechumens in the Mission. . . . The chiefs were

decked in every colour and grotesque array.' To some of them the Bishop had often in former times spoken about God and the Saviour; but he 'never hoped to behold this scene, for its remarkable feature was that they had all now accepted the teaching of the Minister of Christ and had put away the prominent sins of heathenism. Men whose histories were written in blood and sorceries had become humble and teachable disciples of the Lord Jesus.' On entering Lytton the Bishop had to shake hands with 700 Indians, 'who were all adherents of the Mission and many had come . . . . even 100 miles' to meet him. The Church was thronged by hundreds, old and young. After one of the services four catechumens were received, one of whom had been 'a notorious sorcerer steeped in crimes. He was grey-headed, and on his knees, in the presence of the people, 'he confessed his deeds, renounced his errors and expressed penitence.'"

During two episcopal visits to Lytton, 245 Indians (of whom 206 were adults) received baptism, most of them at the hands of the Bishop. On the second occasion 116 were confirmed.

**Bishop Hills**  
at Lytton,  
1873-4

Meanwhile "the mainland of the province had been divided into two new dioceses—New Westminster in the South, and Caledonia in the North—and the original See of British Columbia limited to Vancouver Island and the adjacent isles."

**Dioceses New**  
**Westminster,**  
**Caledonia,**  
1879

The story of the beginnings of the Church among the aborigines of the mainland and islands of the northern half of British Columbia is the

**C. M. S. in**  
**Caledonia**

story of the zeal, labours and success of the faithful men and women sent out by the Church Missionary Society; a great record marked, but not marred, by a grievous but unavoidable schism.

**First Appeal  
1819**

The appeal of the "highly-respectable Canadian Merchant" on behalf of the Indians of the Pacific Coast, though unresponded to at the time, "did not entirely fade away from the Society's memory. In 1830, seven Indian boys belonging to the tribes beyond the Rockies were being taught by Cockran at Red River."

**Second Ap-  
peal, Captain  
Prevost, 1856**

Twenty-six years later, Captain James C. Prevost, R. N., who had just returned from the North Pacific, made a strong and direct appeal which resulted in the foundation of the Mission. In an article published in the C. M. S. Intelligencer, Captain Prevost spoke of the fact that "although during the last forty years a most lucrative trade had been carried on among them by our fellow countrymen, this vast number (60,000) of our fellow subjects have remained in a state of heathen darkness and complete barbarism." "We would most earnestly call upon all who have themselves learned to value the blessings of the Gospel, to assist 'in rolling away' this reproach. The field is a most promising one. Some naval officers, who, in the discharge of their professional duties, have lately visited these regions, have been most favourably impressed with the highly intelligent character of the

natives; and, struck by their manly bearing, and a physical appearance fully equal to that of the English, whom they also resemble in the fairness of their complexion, and having also their compassion excited by their total destitution of Christian and moral instruction, they felt it to be their duty to endeavour to introduce among them the knowledge of the Gospel of Christ, under the conviction that it would prove the surest and most fruitful source of social improvement and civilization, as well as of spiritual blessings infinitely more valuable, and would be found the only effectual antidote to the contaminating vices which a rapidly-increasing trade, especially with California and Oregon, is bringing in its train."

Ordered, unexpectedly, back to the North Pacific, in command of H.M.S. Satellite, Captain Prevost offered a free passage to a missionary and his wife stating that "he would himself introduce them to their new station, and do everything in his power to support them as long as he should be in that neighbourhood." "The man sent" had been one of the half-dozen people attending a village missionary meeting in Yorkshire on a drenching wet night when Charles Hodgson, who was the deputation, insisted on going on with the meeting in spite of the Vicar's proposal to abandon it, and the speech that night to those half-dozen listeners resulted in the offer to the Society of William Duncan. At the dismissal meeting Captain Prevost was present, and a speaker de-

William Dun-  
can

scribed the new station "we are about to occupy in North-West America as immediately opposite to Shanghai, so that we now complete the girdle of missionary stations around the globe." The Satellite sailed on December 23rd, from Plymouth, doubled Cape Horn and came to an anchor on the 23rd of June, in Esquimault Harbour.

Duncan at  
Fort Simp-  
son, Oct. 1st,  
1857

Mr. Duncan was still five hundred miles short of his destination, and strong objections were made against him going there, "He might get to Fort Simpson," he was told, "but then he could only go outside at the risk of his life, and the Indians would not be permitted to come inside: what work, then, could he do? After waiting for three months, he secured a passage and arrived at his station on the first of October. 'Like other Hudson's Bay trading posts, Fort Simpson consisted of a few houses, stores and workshops, surrounded by a palisade twenty feet high. The inmates consisted of about twenty white men or half-breeds, with the wives and children of some of them.' 'Outside the fort was a large village of Tsimshian Indians, comprising some 250 wooden houses. In the next few months Duncan visited every house and counted the inmates, finding 637 men, 756 women, and 763 children, 2,156 in all; and about 400 men were stated to be absent at the time.'"

Murder of  
Slave Woman

Among Duncan's early experiences was the sight of a slave woman done to death on the seashore, and of two nude medicine men rushing upon the body tearing it apart with teeth and claws, and



then disappearing into the forest each carrying as much of the corpse as he had been able to secure.

The missionary applied himself to the study of the language with such care and seclusion that the Indians wondered whether he had retired to hibernate like the bears. He gave his first written address after eight months, and made his first attempt to address the people extemporaneously on the following Christmas Day. On the former occasion the address was repeated in the houses of the leading chiefs. Mr. Duncan wrote "they were all remarkably attentive. At the conclusion I desired them to kneel down. They immediately complied, and I offered up prayer for them in English. They preserved great silence, all being done I bade them goodbye. They all responded with seeming thankfulness." From this point, the work went steadily forward, both adults and children attending daily school and receiving instruction in the faith. "On April 6th, 1859, the head chief Legaic, who had distinguished himself by his violence and murderous threats, appeared at school and sat down to learn with the rest."

Duncan's  
First Address

In the following year the first ordained missionary, the Rev. L. S. Tugwell, arrived; by him "the first converts were baptized, fourteen men, five women and four children." Here, as in so many other instances, while native degradation and customs yielded to the power of the preaching of the Cross of Christ, the more deadly influences

Rev. L. S.  
Tugwell, 1860

First Bap-  
tisms, July  
26th, 1861



were found to arise from the contamination of ungodly and utterly immoral white men, many of whom controlled the "whiskey schooners" which plied their deadly trade up and down the coasts.

To escape these perils, and also to be in a position to restrain the Indians from making equally deadly visits to the cities in the South, Duncan decided to establish a Christian Indian and model settlement. "The Indians themselves pointed out the locality for such a settlement, a place called Metlakahtla," the former place of residence of the tribe. "On May 27th, Duncan and fifty Indians left Fort Simpson for Metlakahtla; and, although many had shrunk back when the moment of departure came, fearing the strick rules to be enforced at the new settlement, within a few days they thought better of it, and on June 6th a fleet of thirty canoes brought 300 more people from Fort Simpson, others quickly followed; and very soon a flourishing village was in full working order."

Metlakahtla  
Established,  
1862

"Not only was Duncan the lay pastor and missionary—for Tugwell had been invalided home before the removal to Metlakahtla,—not only was he treasurer of the settlement, clerk of the works, head schoolmaster, and counsellor in general to the people; the Colonial Government also appointed him a magistrate, in order that he might have legal power to dispense justice, not only within the settlement, but along the whole coast, wherever his influence extended. The social and moral influence of Metlakahtla was

accompanied by unmistakable spiritual results. The Bishop of Columbia himself twice took the five hundred miles-voyage to receive the converts' into the congregation of Christ's flock.' In 1863 he baptized fifty-nine adults and some children, and in 1866 sixty-five adults; besides whom, during nearly the same period, 135 adults and thirty-one children were baptized by two other clergymen from Victoria, making a total—with one other—within ten years of Duncan's first arrival on the coast, of 278 baptisms of adult converts and about fifty of the children of Christian parents."

**Bishop Hills  
Visits  
Metlakahtla**

Among the baptisms was that of Quthray, one of the two naked Shamans, or medicine men, who had devoured the body of the slave woman on the beach in front of Fort Simpson. He had long and earnestly desired baptism, and Duncan, in the absence of a clergyman, administered the rite on his deathbed. "I found," said Duncan "the sufferer apparently on the very verge of eternity, but quite sensible, supported by his wife on one side, and another woman on the other, in a sitting posture on his lowly couch spread upon the ground. I addressed him at once, reminding him of the promise I had made to him, and why. I also spoke some words of advice to him, to which he paid most earnest attention, though his cough would scarcely permit him to have a moment's rest. A person near expressed a fear that he did not understand what I said, being so weak and near death; but he quickly, and with great em-

**Quthray  
Baptized**

phasis, exclaimed, 'I hear: I understand.' While I was praying his expression of countenance was most lovely. With his face turned upward, he seemed to be deeply engaged in prayer. I baptized him, and gave him the name of Philip Atkinson. I earnestly besought the Lord to ratify in Heaven what He had permitted me to do in His name, and to receive the soul of the poor dying penitent before Him. He had the same resignation and peace which he had evinced throughout his sickness, weeping for his sins, depending all upon the Saviour, confident of pardon, and rejoicing in hope."

Chief Legaic  
Baptized, 1863

"Among the converts baptized by Bishop Hills on his first visit was the head chief Legaic himself,—a still more remarkable triumph of Divine Grace than even the case of Quthray, for Legaic was no dying man, but still a vigorous and powerful leader of his people. He had given Duncan much anxiety. After he appeared tamed, his old ferocity and love of sin had got the mastery again and again. On one occasion he gathered the Indians together and bade them farewell, saying he could bear the restraints of Metlakahtla no longer, and he must go, even if it meant eternal perdition. He got into his canoe, and paddled away alone, to the grief of the Christians he was leaving. Next day he reappeared. 'A hundred deaths,' he said, 'would not equal the sufferings of that night.' And now the 'blasphemer and persecutor' was baptized by the name of Paul. In him indeed did Jesus Christ show forth

all longsuffering, for a pattern to them who should hereafter believe on Him and life everlasting! For Legaic's story has been told over and over again all round the world, and who shall say what miracles of grace the Lord has wrought by its means? For six years the once-dreaded savage lived a quiet and consistent life at Metlakahtla as a carpenter, and then died while on a journey, 'very happy,' he said, 'not afraid to meet God,' 'Always remembering the words of the Lord Jesus Christ.'"

"The Governor of British Columbia, Mr. Trutch, went up the coast with two ships-of-war, to inquire into an act of savagery committed by drunken white miners; and while on a visit to Metlakahtla he laid the first stone of the celebrated church. Laying the stone, indeed, was one thing; building the church was another. The Governor and the naval officers saw lying on the ground huge timbers to be used in its erection; but how these were to be reared up was not apparent. Very kindly they gave Duncan a quantity of ropes, blocks, pulleys, etc., but even then they sailed away in considerable scepticism as to the possibility of unskilled red men raising a large and lofty church. Nevertheless, after two years' labour, it was completed, through God's goodness, without a single accident, and was opened for Christian services on Christmas Day, 700 Indians being present. 'Could it be,' wrote Duncan, 'that this concourse of well-dressed people in their new and beautiful church,

Governor of  
B.C. at Met-  
lakahtla, 1872

Church  
Opened 1874

engaged in thrilling songs of praise to God, made up, but a few years ago, the fiendish assemblage at Fort Simpson.”

Chiefs Sebasha and Shakes

Other notable accessions were those of two chiefs, Sebasha and Shakes. The latter came to the opening of the church “in a monster canoe, accompanied by nearly one hundred of his tribe . . . . a large Bible was presented to him, one of a number which had been given by the Society to be presented to such as might be considered worthy of the gift. It lay long in his treasure-chest before he learnt to appreciate its value, but at length the true light illumined his dark heart, and he renounced heathenism, and was baptized into the Church of Christ.”

Giat-kahtla Tribe

“The heathenism of the Giat-kahtla tribe, of which both Sebasha and Shakes were chiefs in succession, was of the darkest and fiercest character. A native teacher, who was a half-breed, had been sent to this tribe, but he returned shortly after and informed us that he could not remain there longer, owing to the vile practices which were carried on nightly in the camp. The flesh of dogs and corpses was torn and devoured by the medicine men in a cannibalistic manner, and even mouthfuls of flesh torn from the arms and shoulders of men and women when passing through the camp. The overbearing character of the Giat-kahtla chiefs is illustrated by an incident recorded of one of Sebasha’s predecessors. This chief was seated in front of his lodge one day in the early spring, when food was scarce. One of



the tribe was out fishing for halibut a short distance off shore, in front of the village. At length he succeeded in hauling up a fine fish. On seeing this, the chief immediately called to a slave to launch a small canoe, and to row him out to the successful fisherman. When the latter saw him approaching, he realized at once that his object was to seize the fish. Irritated by the memory of many such acts, he at once resolved to rid himself and his tribe of such an oppressor once for all. So, seizing the bark rope to the end of which a stone was attached, which he had been using as an anchor, he tied it round his waist, and as the chief laid hold of the halibut to transfer it to his own canoe, he seized him securely round the neck and jumped overboard, dragging the chief with him. Unable to free himself from such a death grip, he never rose to the surface again, and thus the oppressed and oppressor died together."

The fair and promising settlement of Metlakatla was destined to be the scene of one of the most pitiful secessions and schisms in the history of missions. The causes arose from two sources, defects in the character of the founder of the mission, and consequent defects in his methods. William Duncan, a man of dominating temper and unyielding spirit, ruled the community with a rod of iron. The Scriptures were not translated into the native tongue, attendance at Church was compulsory under police supervision, and the worshippers were given such instructions as their

**Friction, Its  
Causes**



leader thought fit. Among the essential things he thought unfitting was the Sacrament of the Holy Communion; which Duncan considered the Indians *might turn into a fetish*.

The distressing state of affairs which followed was approached, by Bishop Hills, and the C. M. S. Committee, in a spirit of great patience and conciliation. The former went so far as to arrange with the C. M. S. for a visit to be paid to the mission by Bishop Bompas. The spirit of the C. M. S. Committee cannot be better expressed, than in the message prepared for their anniversary meeting:

C. M. S.  
Message

"They commit," it said "Metlakahtla and all its people to His care unto whom all hearts are open, all desires known, praising Him for the manifestations of His quickening and converting grace in the past,—especially for the converts who have departed this life in His faith and fear, and thus were taken away from the evil to come,—and praying that He will enable all the Indian Christians, if not to resume their outward union, yet to keep the unity of the Spirit in the bond of peace."

Bishop Ridley

"On the formation of the Diocese of Caledonia, the Society undertook, at Bishop Hills request, to nominate the Bishop and find the stipend, and the scheme was most happily consummated by the selection of the Rev. William Ridley, Vicar of St. Paul's, Huddersfield." The latter on arrival was much impressed with the material prosperity of the Mission, but found himself confronted with

the solution of the grave problems described. "The Sunday services, under police supervision, were practically the only religious ordinance; and the people were entirely absorbed in their fast-increasing worldly possessions."

The crisis came through an ultimatum of the C. M. S. to Mr. Duncan requiring him "either (1) to come to England at once for conference, or (2) to facilitate the Bishop's plans for the religious instruction of the people, or (3) to hand over the mission wholly to the Bishop and leave the place." The immediate result was the local secession of Duncan and 900 of his followers with the establishment of a boycott against the loyal remnant of about 100; the final result came in an unexpected way. "The Colonial Government, at last, took decisive measures, sending up a ship-of-war and arresting eight Indians who had been ringleaders in an outrage on Mrs. Ridley during the Bishop's absence. Thereupon Mr. Duncan went off to New York and Washington, enlisted the sympathy of American friends who knew nothing of the circumstances, and appealed for protection to the President of the United States. In his petition he, in the name of 500 Indians, renounced their allegiance to the Queen, and solemnly promised never again to come under the British flag. The result was a grant to him of land on American territory, at the extreme south end of Alaska, just beyond the British boundary, and only seventy miles from Metlakahtla; and thither, in the summer of

Crisis and  
Secession

1887, he removed the majority of the Tsimshean Christians. Before departing they partially destroyed their houses, and the church, leaving the village a wreck. Bishop Ridley wrote: 'It is natural to lift up our heads at the close of our seven years of persecution, when we taste at last the sweetness of religious liberty. We have now to try to forget our past miseries, and to lose no time in restoring what is necessary for the advancement of Christ's cause.'

Reorganiza-  
tion

With the departure of the seceders reorganization, upon the basis of full Christian ordinances and complete church order, proceeded apace. Confirmations were held and the Sacrament of the Lord's Supper duly and properly administered. The translation of hymns, the Apostles Creed, and the Lord's Prayer, was followed by the publication in Tsimshean of St. Matthew's Gospel. When the latter was first read to the Indians one of them said, "We had some links; now we have the chain"; and another added, "We saw through a narrow slit now the door is wide open." After three years of peace, the Bishop wrote: "We have now a boys' boarding-school, another for girls, a mixed day school of girls and small boys, and a day school for big boys; a Sunday School for children, another for adults. We have an average of more than sixty at our daily meeting of prayer. This is the only community of Indians I know that has a natural increase of the population. Crime is almost unknown; the standard of moral conduct is higher than that of

any other place I ever lived at. Purity of life leads to health, and that to happy homes full of chubby children. Such is the actual condition of Metlakahtla, and it has a hopeful future."

Among the early ordained reinforcements, the first I think to hold his ground, was the Rev. W. H. Collison, now Archdeacon, to whose reminiscences we are indebted for some of our further descriptions of the missions.

Rev. W. H.  
Collison

On his way up the coast to Metlakahtla the small trading steamer called at all the posts. "At one encampment to the North of Vancouver's Island a French Roman Catholic Mission had been established for some time, and as our steamer anchored at the village the missionary came on board. Having been introduced by the captain, I inquired from the good father as to what measure of success he had achieved in his mission. 'Success!' he exclaimed. 'Why, I can do nothing amongst them. Only yesterday they stole the blankets off my bed. I have laboured amongst several tribes of Indians in the interior, but I have never found any so bad as these. 'And,' he said, 'we are about to abandon the Mission.' This they did shortly after, and in 1877 the Church Missionary Society entered on the field amongst the Quagulth tribes, the Rev. A. J. Hall first occupying Fort Rupert as his headquarters, and afterwards Alert Bay." This is interesting as the second example of a successful work being established upon ground, where the Roman Catholics had failed to make head-

Rev. A. J.  
Hall, Fort  
Rupert, Alert  
Bay

way. The other instance being, it will be remembered, among the Indians of the Thompson River.

**Kitkatla, 1879** The story of Kitkatla carries us back to the real founder of the work—Captain, later Admiral, Prevost; who, travelling in a canoe, was the first to preach the Gospel to the Indians living there.

**1882** “Three years later, the Bishop sent a teacher, and within a few months, twenty-seven converts were brought in canoes to Metlakahtla to be baptized. Then the heathen Indians, stirred up by the disloyal ‘Christians’ of Metlakahtla, rose up, destroyed and burnt the little church they had built, and tore up the Bibles and Prayer-books. Two days later, wrote the Bishop,— ‘A crew of drenched Kitkatlas sat before me in my study burdened with so great a grief that they could not find utterance for some time. Then one of them named Luke, rising to his feet, began his tale of woe.

“The devil has won; God’s house is in ashes; they spit at the name of Jesus; they have torn up the Bibles; the devil has won the victory.”

“No, never,” said I, “the battle has just begun; Jesus Christ will win. You are not burnt. The devil has laughed before. God will laugh at him, and you will laugh. Be strong!”

**1890** But better things still were coming. At Kitkatla itself, the Bishop baptized the man who set fire to the church. Of this man the Bishop wrote:

“An Indian of mark was holding the loop-end



of a tape measure, and I the other end. We had measured off the choicest section of land belonging to the tribe, on which to build a new church—the third in succession—the second being too small. As I wound up the tape, he dropped the loop, but held up his hand, and said with deep emotion, ‘Bishop, do you know that hand set fire to the first house of God here?’ This hand and this heart trembled as I thought of it, until years afterwards I said to Gaium Twaga, the senior Christian, ‘Do you think God can forgive me?’ ‘Yes, if you truly repent.’ ‘How do you know?’ ‘The blood of Jesus Christ cleanseth from all sin.’ ‘Many, like me,’ continued he, ‘for years, whether on the sea or on the mountains, feared God would sink their canoe or cast them down some precipice. But when I knew I could be forgiven, I had peace, and now I love God.’”

“Most remarkable of all, perhaps,” says the Aiyansh historian of the C. M. S., “is Mr. McCullagh’s station at Aiyansh on the Nass River, with his Christian Kitiksheans, their Red Cross and White Cross Bands of male and female evangelists, their Parish Council, their Fire Brigade and Insurance Company, their printing press, their saw-mill, their building and road making operations; a smaller Metlakahtla, in fact, and the secular and spiritual in their right places. One member of the Red Cross Band (virtually a branch of the Church Army), a chief named Abraham, said, ‘We have not much knowledge; we may not be



able to show a great light; but if we can only strike a match in the darkness, it may show the path of salvation to one of the lost.' To this chief was allotted the duty of seeing that family prayers were held regularly in every house; 'not owing to any unwillingness on the part of the people, but that in the domestic hurry incidental to their mode of living there was a temptation to set the sacred duty aside.' When their new church was opened, the offertory in silver weighed eighty pounds, and Mr. McCullagh could not lift it on to the Communion Table—£280 sterling given by 300 Indians!"

#### The Haidas

When Captain Prevost made his first visit to Fort Rupert, he was surprised "to see the heads and decapitated bodies of Indians scattered along the shore in front of the camp, and being washed up by the waves of the rising tide. On enquiry he was informed that a fleet of Haidas on their way south had attacked the camp and, having slain those who resisted, had carried off a number of captives to enslave them."

This incident affords a fitting introduction to the corsairs and freebooters of the Northern Pacific. Inhabiting the Queen Charlotte Islands, the Haidas were master canoe builders and seamen. They were the terror of the adjoining regions, and ranged the mainland and both coasts of Vancouver Island as far south as Victoria. On one occasion the Governor found it necessary to call upon the crew of a warship to ward off a threatened attack upon the Capital.

Archdeacon Collison describes his first view of a Haida fleet. "In the month of June, for the first time, I witnessed a Haida fleet approaching the shores of the mainland from the ocean, and it left an impression on my mind not yet effaced. It consisted of some forty large canoes, each with two snow white sails spread like immense birds or butterflies, with white wings outspread, flying shorewards. Before a fresh westerly breeze they glided swiftly onward over the rolling waves, which appeared to chase each other in sport as they reflected the gleams of the summer's sun. These were the northern Haidas, who were famed for their fine war canoes. They have always been the canoe builders of the northern coast. As they neared the shore the sails were furled, and as soon as the canoes touched the beach the young men sprang out, and amid a babel of voices hastened to carry up their freight and effects above the high-water mark. These then were the fierce Haidas whose name had been the terror of all the surrounding tribes. And truly their appearance tended to justify the report. Many of the men were of fine physique, being six feet in stature; whilst those whose faces were not painted were much fairer in complexion than the Indians of the mainland. Some of their women wore nose-rings, and not a few of them were adorned also with anklets, whilst all the women wore silver bracelets, those of rank having several pairs, all carved with the peculiar devices of their respective crests."

Haida Fleet  
1874

**Crests, The  
Potlatch  
Totems**

The "crests" of the Haidas introduce us to three of the most remarkable customs of the Indian race; the use of "crests" a custom common to the race, the "potlatch" and the erection of "totem poles" and the use of "swan's and eagle down" customs distinctive of the North Pacific tribes.

**Four Crests**

"There are four leading crests found among all the Indians on the north-west coast, including the Haidas, Tsimsheans, Nishkas, Kitikshans, Klingit, and other tribes. These are the eagle, the bear, the wolf, and the finback whale. With each of these, other animals, birds, fishes, and emblems are grouped and associated. Thus, with the eagle the beaver is joined; with the wolf the heron is associated; with the bear, the sun, the rainbow, and the owl are connected; whilst with the finback whale, the frog and the raven are represented. These four crests are known by special terms in the various languages of the tribes. Amongst the Haidas, the bear and the eagle clans were the most numerous. This crestal system may be designated as a kind of Indian freemasonry. It is even more comprehensive in its influence and power, as by it the chieftainships are divided and allotted, marriages are arranged and controlled, and distribution of property decided. Indeed the entire social life of the Indians is controlled and regulated by this system."

**The Potlatch  
Described**

The Handbook of Canadian Indians describes the potlatch as follows: "The great winter

ceremonial among the tribes of the North Pacific coast from Oregon to Alaska. The word has passed into popular speech along the north-west coast from the Chinook jargon, into which it was adopted from the Nootka word *patshatl*, 'giving,' or 'a gift.' Although varying considerably in different parts of the coast, these potlatches were mainly marked, as the name implies, by the giving away of quantities of goods, commonly blankets. The giver sometimes went so far as to strip himself of nearly every possession except his house, but he obtained an abundant reward, in his own estimation, in the respect with which his fellow-townsmen afterward regarded him, and when others 'potlatched' he, in turn, received a share of their property with interest, so that potentially he was richer than before."

The erection of totem poles usually took place at a "potlatch"; for the description of the scene we quote again from Archdeacon Collison: "The first item in the programme of this great 'potlatch' to which these visitors had been invited was the erection of a great totem or crest pole. Amongst all the tribes on the coast, none surpassed the Haidas in the construction and erection of these totems. In this, and in the designing and finishing of their large war canoes, the Haida Indians excelled all the coast tribes, whether in British Columbia or on the Alaskan coast. They had one natural advantage, in the very fine cedar trees which were to be found on their islands."

Erection of  
Totem Poles

"In the carving of a totem pole very often a legend or tradition in which the ancestors of the chief and his crest were the chief actors is selected, and thus the totem is but an illustration of the legend. In some villages may be seen totems surmounted by figures resembling men wearing tall hats. This indicates that the owner's ancestors first saw the white men who are here represented. Standing by a skilled carver on one occasion who had been engaged in carving a very elaborate totem. I was surprised at the apparently reckless manner in which he cut and hewed away with a large axe as though regardless of consequence. "Where is your plan?" I enquired. "Are you not afraid to spoil your tree?" "No," he replied; "the white man, when about to make anything, first traces it on paper, but the Indian has all his plans here," as he significantly pointed to his forehead.

#### Tattooing

"But there were yet other customs amongst the Haidas connected with the potlatch. One of these was tattooing. I had occasion to enter a lodge one morning shortly before a potlatch took place, and was not a little surprised to see all around the lodge men in every attitude undergoing this painful operation, some on the chest, some on the back, and others on the arms, all being tattooed with the figures peculiar to their own crest, which in this instance was the eagle and the beaver, as they belonged to the eagle crest.

"Not a few of the Haidas had their faces tat-

toed when I first went amongst them, and these reminded me strongly of the Maories of New Zealand, but a few of these who now remain are ashamed of the disfigurement, especially on embracing Christianity. When the potlatch took place these men who had been thus tattooed were rewarded by receiving blankets or other property proportionate to the honour which they had thus rendered to the chief. But yet worse practices were sometimes resorted to in the erection of the totem at a great potlatch. It was not uncommon formerly, when the opening had been dug out in which the totem was to be erected, to bind one or more slaves, either males or females, and cast them alive into the opening. Then, amidst shouting and clamour which drowned the cries of the victims, the great totem was hoisted up into position by hundreds of helpers and the opening around it filled in with stones and earth firmly beaten down."

The use of "swan's down" as a symbol and pledge of goodwill and friendship is, I believe, limited to the Indians of the Pacific Coast. Our author says:

"A great feast had been prepared for the visitors in the houses of the leading chiefs, and to this they led, preceded by the dancers. On entering, great fires of logs piled several feet in height, diffused a glow of heat around, and the blaze was intensified by slaves pouring seal-oil and olachan grease in large quantities upon the fires. The

**Swan's Down**



visitors having been seated according to rank, their entertainers entered arrayed in their dancing costume, of which the most attractive objects were the dudjung, or dancing head-dress, and the shikeed, or dancing robe. The crowned-shaped receptacle on the top of each of the dancing head-dresses was well filled with the swan and eagle's down, and, as they danced in and around before their guests, they bowed before each, causing a shower of the down to fall on each guest, a most significant mark of both peace and honour. The dance was accompanied by the music of the chant and drum, whilst the words of the chant expressed their pleasure and the rank and record of their guests. When the *lthadanua*, or down, had thus been scattered, their feasting began."

Into the midst of this liberty loving, piratic, and murderous people, we are to trace—as our last illustration of the triumphs of the Gospel on the Pacific coast—the footsteps of the first bearer of the Good News.

The invitation to Mr. Collison came through a young chief Seegay, whom he had met on one of the Haida expeditions to the mainland, and who, stricken with tuberculosis, was now on his death bed.

"On Tuesday, 6th June, I embarked," he says, "in a Haida built canoe, with a Tsimshean crew, to make my first journey of some 100 miles to Massett, the principal Haida encampment, situate on the north of Graham Island, which is the most northerly of the Queen Charlotte Islands. My

Mr. Collison  
Visits the  
Queen Char-  
lotte Islands

steersman was an old fur-seal hunter, inured to the dangers of the ocean, my bowman a young hunter, the son-in-law of the former, and a skilful canoe sailor, whilst the remainder were lads of some eighteen years, well trained in the use of the paddle, but unaccustomed to the open ocean."

In this way, and after an adventurous voyage "the first messenger of the Cross" responded to the appeal of the sick Haida Chief. "We landed in front of the large lodge of the chief Weah, who was the head of the bear clan at Massett. This numbered amongst its members the majority of the Massett tribe. The entrance to this lodge was a small oval doorway cut through the base of a large totem pole, which compelled those entering to bend in order to pass through it. On entering we found ourselves on a tier or gallery of some five or six feet in width, which formed the uppermost of several similar platforms rising one above the other from the ground floor below, and running all round the house. A stairway led down from this upper platform to the basement or floor. This was the plan on which all the Haida houses were built, the object being defence in case of attack. The small oval doorway cut through the base of the totem prevented a surprise or rush of an enemy, whilst when bullets were flying and crashing through the walls from without, those within remained in safety in the excavated space on the ground floor, in the centre of which was the fire-place."

**Haida House  
Described**

The missionary's first address, and the reply to

Collison's  
Address

to the same, must also be given in the words of the chief actor: "I addressed them in the Tsimshéan, which was interpreted by one of them. 'Chiefs and friends,' I began, 'I am not quite a stranger to many of you. You have met me on the mainland, where I have also seen you. I have heard much of you from the Tsimshéan chiefs who have received the message of peace. They have heard the word of the Great Chief above who is the Father of all. They have scattered the swan and eagles' down over their foes and have left the war-path for ever. Your friend and fellow-tribesman Seegay is sick. He longed to know the word of the Great Chief before he dies. I heard his cry. It came to me across the waves, and I have come at his call. I have brought to him the good word of the Son of the Great Chief of Heaven. It has made his heart strong. He of whom I spoke to him is the Way of life. He only is the Truth. He is the Life for ever. He has come down from the Great Father to seek us. He has given us His word. He has sent me to you with His message. I am ready to obey. I desire to learn your tongue to make the message clear. I shall be ready to come when the first snow falls on the mountain tops, and the wild fowl are returning southward. When the fire canoe makes her last trip, I will come. These are my words to you, chiefs and wise men. I have spoken.'

The Chief's  
Reply

"When I sat down there was silence for several minutes. Then there arose a low, murmuring

consultation from all sides which gradually increased in volume, during which the chief was in close consultation with his leading advisers. At length the loud tap of a stick by one of these caused silence, and the chief arose to speak. 'Your words are good,' he replied. 'They are wise words. We have heard of the white man's wisdom. We have heard that he possesses the secret of life. He has heard the words of the Chief above. We have seen the change in the Tsimsheans. But why did you not come before? Why did the iron people (white men) not send us the news when it was sent to the Tsimsheans? The smallpox which came upon us many years ago killed many of our people. It came first from the north land, from the iron people who came from the land where the sun sets (Russia, from whence it was brought to Alaska). Again it came not many years ago, when I was a young man. It came then from the land of the iron people where the sun rises (Canada and the United States). Our people are brave in warfare and never turn their backs on their foes, but this foe we could not see and we could not fight. Our medicine men are wise, but they could not drive away the evil spirit, and why? because it was the sickness of the iron people. It came from them. You have visited our camps, and you have seen many of the lodges empty. In them the camp fires once burned brightly, and around them the hunters and warriors told their deeds in the past. Now the fires have gone out

and the brave men have fallen, before the iron man's sickness. You have come too late for them.'

"He paused, and again his adviser prompted him in low tones, after which he resumed: 'And now another enemy has arisen. It is the spirit of the fire-water. Our people have learned how to make it, and it has turned friend to foe. This also has come from the land where the sun rises. It is bad medicine of the 'Yetz haada' (iron people). It has weakened the hands of our hunters. They cannot shoot as their fathers did. Their eyes are not clear. Our fathers' eyes were like the eagle's. The fire-water has dimmed our sight. It came from your people. If your people had the good news of the Great Chief, the Good Spirit, why did they not send it to us first and not these evil spirits? You have come too late.' With these words he sat down."

The space at our disposal will not permit us to follow, at length, Collison on his return to the Islands, accompanied by his brave wife and their little son. His first residence, however, must be mentioned: "The morning following our arrival," he says, "I found a small log hut in which the skins of fur and hair seals had been stored and salted, but which was now empty. This I cleaned out, and in it erected a small stove which I had brought with me from the mainland, and here we were indeed glad to find shelter. It was only 10 by 12 feet, but I succeeded in partitioning off



one end of it as a bedroom. The worst feature of our hut was its position, which I found was within a few yards of a broken-down dead-house which had been formed of bark. This was filled with dead bodies. In bark mats, in dirty blankets, and in old grease boxes the dead were heaped; and when the wind blew from that direction, our position became very trying. But this was not all. The Haidas, many of whom had never seen a white woman, crowded into our little shanty in their paint and feathers, and squatted down on the floor, so closely packed together that there was not room to move. Had it not been for the open door we must have been stifled, as the peculiar odour arising from their hunting and fishing garb was overwhelming. The only window—a half one at the end of the hut—was darkened by an array of faces besmeared with black and red paint, so that both light and air were scarce. Not knowing their language, I could not convey to them our desire, or, had I attempted to drive them out, I might have been ejected in turn, or subjected to even rougher treatment. I concluded, therefore, that what could not be helped must be endured. Day after day this continued, so that it was impossible to get near the stove or to prepare any food."

*The contrast* was presented when at Christmas, **Contrast** a few years later, "The Hydahs from outlying settlements came in canoes to the chief trading post, Massett, to engage, as they expected, in the usual wild dances, with painted faces and black-



1878

ened naked bodies," they were met to their astonishment, by a choir of one hundred of their own nation, chanting the anthem "How beautiful upon the mountains."

Two brief, further, quotations must bring this stimulating record to a close.

Kucheng  
Massacre.  
Indian's  
Prayer

The first is the Indian's prayer on hearing of the massacre of the Stewart Band of Missionaries at Kucheng, China. "Say again, dear Jesus, 'Father forgive them, for they know not what they do.' O gracious Spirit, Thou art not quenched by blood. Let it make Thy garden soil strong to grow Chinese believers in."

Admiral Prevost's  
Testament, 1891

The second concerns the honoured founder of the North Pacific Mission—Admiral Prevost. "He died beloved and respected by all who knew him. Only a few months before died the Hydah Chief Gowhoe, to whom, thirty years previously, he had given a Testament with this inscription on the fly-leaf: From Capt. Prevost, H.M.S. Satellite, trusting that the bread cast upon the waters may be found after many days."

## CHAPTER VIII

### THE NORTHWEST PASSAGE

If the identification of the newly-discovered lands as the outposts of farther Asia, and the naming of their inhabitants "Indians" were correct, it followed that there must be a way round either by the South or by the North, to the delightful and golden lands "Cathay" or "Cataya." It followed further, since the Continent of Asia lay to the North of the Equator, that given a way round, the one to the North or Northwest would be, by far, the shorter and therefore the more desirable and satisfactory. Hence, the search for the Northwest Passage. This practical reason was reinforced by the facts that Spain laid claim to central and most of South America, and Portugal to the passage by the Cape of Good Hope; thus barring in great measure, at least, both routes to the English.

It may be asked, what has the search for the Northwest Passage to do with the missionary beginnings of the Church of England in Canada? The answer is that it has a great deal to do with those beginnings. For the reasons; first, that the voyages in search of the Northwest Passage discovered the wild shores and islands of the Arctic Seas destined to be occupied, in due time, as the frontier line of the missionary efforts of the Church of England in Canada; and, second, that the first

missionary of the Cross, of any title or religious persuasion whatsoever, to leave home and friends "*for the only care he had to save souls*" was, as will be seen in our next chapter, a beneficed clergyman of the Church of England, who accompanied the second expedition of Sir Martin Frobisher.

For the earliest surmisings concerning a western passage to the Far East we must go back of Columbus, and anterior, even, to the time of Christ. More than one of the ancient geographers, in attempting to solve the mystery of the world, came to the conclusion that the earth must be surrounded by the waters of an unbroken sea. It seemed to follow that if a ship continued sailing, straight ahead, long enough and far enough it must return to its starting point, or reach the farthest land, on the same latitude, in the direction opposite to its course. Posidonius of Apamea in Syria, who lived almost a century and a half before Christ, thought that the ocean surrounded the "Oecumene," or habitable world, continuously; "*for its waves were not confined by any fetters of land.*" "A ship sailing," he considered "with an east wind from the Pillars of Hercules must reach India after traversing 70,000 stadia, which he thought was half the circumference of the earth along the latitude of Rhodes." Eratosthenes, who lived one thousand seven hundred years before Columbus, said, "if the great extent of the Atlantic Ocean did not make it impossible, we should be able to make the

Posidonius  
135-51 B.C.

Eratosthenes

voyage from Iberia (Spain) to India along the same latitude."

The people of the middle ages lived, we are told by Captain Nansen, to a great extent on remnants of the geographical knowledge of the Greeks. The Isles of the Blest, the fabled Continent of Atlantis, Antillia, and the Isle of the seven cities of the Arabs, all were to be found, by following across the western seas the glowing pathway of the setting sun.

Those fabled isles constituted, in large part, the magnet which drew the bluff prows of Columbus into the depths of the unknown ocean. With the reported discovery of land, the fables and phantasies began to take on more definite shape; one result being that a marvellous island known as Brazil was placed in the seas at varying distances West of Ireland. "It was the Irish fortunate isle Hy Breasail of which it is sung:

**Fabled Brazil**

"On the ocean that hollows the rocks where ye dwell,

A shadowy land has appeared, as they tell;  
Men thought it a region of sunshine and rest,  
And they called it O'Brazil—the isle of the blest.

From year unto year, on the ocean's blue rim,  
The beautiful spectre showed lovely and dim;  
The golden clouds curtained the deep where it lay,  
And it looked like an Eden, away, far away."

(Gerald Griffin)

John Cabot  
About 1490

About the end of the fifteenth century John Cabot came to England and settled in Bristol. A few years later the Spanish Minister in London, wrote to Ferdinand and Isabella "For the last seven years the Bristol people have equipped every year, two, three, or four caravels to go in search of the islands of Brazil and of the Seven Cities following the imagination of this Genoese."

August 23rd,  
1497

Lorenzo Pasqualigo wrote to his two brothers in Venice: "Our Venetian, who set out with a little ship from Bristol to find new islands, has returned, and says that he has discovered 700 leagues away the mainland of the Kingdom of the Great Khan (China), and that he sailed three hundred leagues along its coast and landed, but saw no people; but he brought here to the King some snares that were set up to catch game, and a needle for making nets, and he found some trees with cuts in them, from which he concluded that there were inhabitants."

Portuguese  
Voyages,

May 12th, 1500

1502

Certain Portuguese navigators were the next to take up the pursuit; under the authority of letters patent, granted by King Manuel, to Gaspar Corte-Real "to search for and find certain islands and mainland." One result was the discovery of Greenland. To record this feat the Duke of Ferrara had a map made, having a remarkably good representation of southern Greenland, with the note attached:

Greenland  
Discovered

"This country which was discovered by the command of the most highly renowned Prince Dom Manuel, King of Portugal, is a point of

Asia. Those who made the discovery did not land but saw the land, and could see nothing but precipitous mountains. Therefore it is assumed, according to the opinions of the cosmographers, to be a point of Asia."

The Venetian Minister, Pasqualigo, reported the return of one of the two caravels, of the first expedition, and said: "they have brought seven men, women, and children from the country discovered, which is north-west and west, 1,800 miglia from here. These men resemble gypsies in appearance, build and stature. They have their faces marked in different places, some with more, others with fewer figures. They are clad in the skins of various animals, but chiefly of otter. Their speech is entirely different from any other that has ever been heard in this kingdom, and no one understands it. Their limbs are very shapely and they have very gentle faces, but their manners and gestures are bestial, and like those of savage men."

The aim of the English voyages is set forth in the opening words of "The Letters patents of the Queenes Majestie granted to Master Adrian Gilbert and others":

English Voy-  
ages,

Feb. 6th, 1584

"Elizabeth by the Grace of God of England, France and Ireland, Queen, defender of the faith, etc. To all, to whom these presents shall come, greeting; Forasmuch as our trusty and well-beloved Adrian Gylbert of Sandridge in the County of Devon, Gentleman, to his great costs and charges, hath greatly and earnestly



travelled and sought, and yet doth travel and seek, and by divers means endeavoureth and laboureth, that the Passage into China and the Isles of the Moluccas, by the Northwestward, Northeastward, or Northward, into which part or parts of the world, none of our loyal subjects have hitherto had any traffic or trade, may be discovered, known and frequented by the subjects of this our Realm."

The Muscovy  
Company

1553

An early English attempt was made by the Northeastward, around the North Cape and thence along the coasts of Russia and Siberia. The result, and the only result, was the opening up of trade with Northern Russia, and the formation of the Muscovy Company of London. Having found a good thing, the Muscovy Company determined to keep the benefit thereof to themselves, and opposed all further attempts in that direction.

The men, however, of the times of "Good Queen Bess" were unaccustomed to allow either the greed of vested interests or the terrors of unknown regions to block untravelled pathways.

Captain  
Frobisher

"Our General Captain Frobisher," says the old chronicler, "as well for that he is thoroughly furnished of the knowledge of the sphere and all other skills appertaining to the art of navigation, as also for the confirmation he hath of the same by many years experience both by sea and land, and being persuaded of a new and nearer passage to Cataya than by Capo de buona Speranca, (Cape of Good Hope,) which the Portugals yearly

use: he began first with himself to devise, and then with his friends to confer, and laid a plain plan unto them that that voyage was not only possible by the Northwest but also he could prove easy to be performed. And further, he determined and resolved with himself to go make full proof thereof, and to accomplish or bring true certificate of the truth, or else never to return again, knowing this to be the only thing of the world that was left undone, whereby a notable mind might be made famous and fortunate."

Martin Frobisher's first expedition consisted of two small barks, of twenty and twenty-five tons burden, named the Gabriel and the Michael, and one pinnace of ten tons burden. The combined crews numbered twenty-five; and the vessels were provisioned for twelve months. With these "he departed upon the said voyage from Blackewall the 15th of June Anno Domini 1576."

**First Expedition**

Twenty-six days later, on July 11th and during a great storm, high pinnacle land was sighted. Frobisher's first contact with the New World was unfortunate, the pinnace foundered and her crew of four men was lost, while those of "the other bark named the Michael mistrusting the master, conveyed themselves privily away from him, and returned home." Weakened in this way by disaster and desertion, with the mast of his own vessel sprung and his top mast blown overboard, he continued his voyage towards the Northwest. On the 20th of the month Frobisher discovered a high cape to the southward, "with a

**Frobisher's  
Bay**

great gut, bay, or passage, dividing as it were two mainlands or continents asunder. The land upon his right hand as he sailed westward he judged to be the Continent of Asia, and there to be divided from the mainland of America, which lieth upon the left hand over against the same." Under this delusion, with the conviction that the desired Northwest Passage was before him; Frobisher—in imitation of Magellan at the other extremity of the continent—called the "great gut, bay, or passage, Frobisher's Straits." On the return of the second expedition Queen Elizabeth it may be remembered, named the territory *Meta Incognita*; it is the Baffin Land of our present maps, and "Frobisher's Strait" is Frobisher's Bay.

**First Natives**

The accounts of the dealings with the natives of the early voyagers in search of the Northwest passage, afford refreshing reading; the story of the first contact of the white man with the red Indian is reversed. The strangers were, on the whole, kind, unright, and just; while the natives were cunning, double-dealing, and treacherous.

"In this place," says the writer "he saw and perceived sundry tokens of the peoples resorting thither. And being ashore upon the top of a hill, he perceived a number of small things floating in the sea afar off, which he supposed to be porpoises or seals, or some kind of strange fish; but coming nearer, he discovered them to be men in small boats made of leather. And before he could

descend down from the hill, certain of those people had almost cut off his boat from him, having stolen secretly behind the rocks for that purpose, where he speedily hasted to his boat, and bent himself to his halberd, and narrowly escaped the danger, and saved his boat. Afterwards he had sundry conferences with them, and they came aboard his ship, and brought him salmon and raw flesh and fish, and greedily devoured the same before our men's faces. And to show their agility, they tried many masteries upon the ropes of the ship after our mariners fashion, and appeared to be very strong of their arms, and nimble of their bodies. They exchanged coats of seals and bears skins, and such like, with our men; and received bells, looking-glasses and other toys, in recompense thereof again. After great courtesy and many meetings, our mariners, contrary to their Captain's direction, began more easily to trust them; and five of our men going ashore were by them intercepted with their boat, and were never since heard of to this day again; so that the Captain being destitute of boat, bark, and all company, had scarcely sufficient number to conduct back his bark again. He could now neither convey himself ashore to rescue his men (if he had been able) for want of a boat; and again the subtle traitors were so wary, as they would after that never come within our men's danger. The Captain, notwithstanding, desirous to bring some token from thence of his being there, was greatly discontented that he had not before

Five Seamen  
Captured

apprehended some of them: and therefore to deceive the deceivers he wrought a pretty policy; for knowing well how they greatly delighted in our toys, and especially in bells, he rang a pretty lowbell, making signs that he would give him the same that would come and fetch it. And because they would not come within his danger for fear, he flung one bell unto them, which of purpose he threw short, that it might fall into the sea and be lost. And to make them more greedy of the matter he rang a louder bell, so that in the end one of them came near the ship's side to receive the bell; which when he thought to take at the Captain's hand, he was thereby taken himself: for the Captain being readily provided, let the bell fall, and caught the man fast, and plucked him with main force boat and all into his bark out of the sea. Whereupon, when he found himself in captivity, for very choler and disdain he bit his tongue in twain within his mouth: notwithstanding, he died not thereof, but lived until he came in England, and then he died of cold which he had taken at sea.

"Now with this new prey (which was a sufficient witness of the Captain's far and tedious travel towards the unknown parts of the world, as did well appear by this strange infidel, whose like was never seen, read, or heard of before, and whose language was neither known or understood of any) the said Captain Frobisher returned homeward, and arrived in England in Harwich the 2nd of October following, and thence came to London,



where he was highly commended of all men for his great and notable attempt, but specially famous for the great hope he brought of the passage to Cataya."

In addition to the first Eskimo to visit England and the "great hope of the passage to Cataya," some of Frobisher's Company "brought flowers, some green grass; and one brought a piece of black stone much like to a sea coal in colour, which by the weight seemed to be some kind of metal or mineral." The friends and acquaintances of travellers in Frobisher's days, responded to the marks of their modern descendents, "for being demanded of sundry his friends what thing he had brought them home out of that country, he had nothing left to present them withal but a piece of this black stone." "And it fortun'd a gentlewoman one of the adventurers' wives to have a piece thereof, which by chance she threw and burned in the fire, so long, that at the length being taken forth, and quenched in a little vinegar, it glistered with a bright marqueset of gold. Whereupon the matter being called in some question, it was brought to certain Goldfiners in London to make assay thereof, who gave out that it held gold, and that very richly for the quantity."

Supposed  
Gold Ore

In this way "the lure of gold" was drawn across the pathway of the first and, perhaps, the most promising of the would-be Discoverers of the Northwest Passage.

Frobisher's second expedition with three ships, and his third expedition with fifteen ships, were

Frobisher's  
Second  
Expedition



**The Third Expedition**

fitted out with the primary purpose of returning to Frobisher's Bay and loading cargoes of the black stone, supposed to "hold gold and that very richly for the quantity." On the second expedition diligent and unavailing search was made for the five men of the first expedition captured by the natives. The third expedition carried the framework of a fort and residence, with supplies sufficient to maintain, throughout the winter months, a proposed colony of one hundred men. The loss of one of the smaller vessels with certain parts of the framework, the destruction of other parts when used to ward off the blows of masses of ice, and the damage or loss of much of the provisions, caused the project to be abandoned. By the return of this expedition the worthlessness of the supposed gold ore had, apparently, been demonstrated; in any case the enterprise was abandoned.

As an example of the knowledge and reasoning of the period, the following description of the Gulf Stream is worth quoting:

**The Gulf Stream Described**

"And after this good deed done, and having a large wind, we kept our course upon our said voyage without staying for the taking-in of fresh water or any other provisions, whereof many of the fleet were not thoroughly furnished: and sailing towards the northwest parts from Ireland, we met with a great current from out of the southwest, which carried us (by our reckoning) one point to the northeastwards of our said course, which current seemed to us to continue itself

towards Norway, and other the northeast parts of the world, whereby we may be induced to believe, that this is the same which the Portugals meet at Capo De Buena Speranza, (Cape of Good Hope) where striking over from thence to the Straits of Magellan, and finding no passage there for the narrowness of the said Straits, runneth along into the great Bay of Mexico, where also having a let of land, it is forced to strike back again towards the northeast, as we not only here, but in another place also, further to the northwards, by good experience this year have found, as shall be hereafter in his place more at large declared."

The subject is resumed in connection with the strong and conflicting currents encountered near the entrance of Hudson Straits: "Also we suppose these great indrafts do grow and are made by the reverberation and reflection of that same current, which at our coming by Ireland, met and crossed us, of which in the first part of this discourse I spake, which coming from the Bay of Mexico, passing by and washing the southwest parts of Ireland, reboundeth over to the northeast parts of the world, as Norway, Iceland, etc., where not finding any passage to an open sea, but rather being there increased by a new access, and another current meeting with it from the Scythian Sea, passing the Bay of Saint Nicholas westward, it doth once again rebound back, by the coasts of Greenland, and from thence upon Frobisher's Straits being to the southwestwards of

the same. And if that principle of philosophy be true, that *Inferiora corpora reguntur a superioribus*, that is, if inferior bodies be governed, ruled, and carried after the manner and course of the superiors, then the water being an inferior element must need be governed after the superior heaven, and so follow the course of *Primum mobile* East to West."

The organizers of the next attempt, could not forbear a sly hit at the "black-stone" which had aroused the cupidity and wasted the time and strength of Frobisher's expeditions. They described themselves as "moved with the desire to advance God's glory and to seek the good of their native country, consulting together of the likelihood of the Northwest Passage which heretofore had been attempted, but unhappily given over by accidents unlooked for, which turned the enterprisers from their principle purpose, resolved after good deliberation, to put down their adventures to provide for necessary shipping and a fit man to be chief conductor of this so hard an enterprise."

A "fit man" was found in the person of Mr. John Davis, who made three voyages, exploring the regions and coastline of Davis Straits. From the accounts of his voyages we must content ourselves with two brief extracts: the first describing his experiences at the hands of the natives, and the second giving his conclusions concerning the Northwest Passage:

"The ninth of this month we came to our

John Davis'  
First Voyage,  
1585;  
Second, 1586;  
Third, 1587

ships where we found the people desirous in their fashion, of friendship and barter: our mariners complained heavily against the people, and said that my leniency and friendly using of them gave them stomach to mischief: for they have stolen an anchor from us, they have cut our cable very dangerously, they have cut our boats from our stern, and now, since your departure, with slings they spare us not with stones of half a pound weight: and will you still endure these injuries? It is a shame to bear them! I desired them to be content, and said, I doubted not but all should be well. The tenth of this month, I went to the shore, the people following me in their canoes: I invited them on shore, and used them with much courtesy, and then departed aboard, they following me, and my company. I gave some of them bracelets, and caused seven or eight of them to come aboard, which they did willingly, and some of them went into the top of the ship: and thus courteously using them, I let them depart: the Sun was no sooner down than they began to practise their devilish nature, and with slings threw stones very fiercely into the 'Moonlight,' and struck one of her men then boatswain, that he overthrew withal; whereat being moved, I changed my courtesy and grew to hatred, myself in my own boat well manned with shot, and the bark's boat likewise pursued them, and gave them divers shot, but to small purpose, by reason of their swift rowing: so smally content we returned."

**Davis Returns  
From Second  
Voyage, 1587**

On his return from the second voyage, Davis reported: "I have now so much experience of much of the Northwest part of the world, and have brought the passage to that likelihood as that I am assured it must be in one of four places, or else not at all." On the fifteenth of September he landed "all weary" from his third attempt, and wrote, "With God's great mercy I have made my safe return in health, with all my company, and have sailed three score leagues further than my determination at my departure. . . . The passage is most probable, the execution easy, as at my coming you shall fully know."

**George Wey-  
mouth, 1602**

George Weymouth, the next adventurer, was fitted out by the Muscovy Company. He sailed in the ship "Discovery" into Frobisher and Cumberland bays and penetrated a short distance into Hudson Straits

**Captain  
Knight, 1606**

Then came Captain John Knight in the Hopewell. Knight, his mate, and three of his crew, were surprised and slain by the natives, bringing the voyage to an early and disastrous end.

**Henry Hud-  
son, 1610**

These were succeeded by the navigator, whose efforts and pathetic end, gave his name to three great waters of the North American Continent: Hudson River, Hudson Straits and Hudson Bay. Henry Hudson, in the Discovery of fifty tons, sighted the South coasts of Greenland, entered the "mistaken Straits" of Martin Frobisher, passed into Ungava Bay, and continuing his course westward was the first to sail the waters of the great inland sea which now bears his name.

“Hudson’s Journal ends on the 3rd of August and, the remainder of the melancholy story is told by Abacuk Pricket, who states that they were frozen in, on the 10th November, in the south-east part of the bay, after sailing three months through a labyrinth of islands. Dissensions had early sprung up among the crew, and in the June following a mutiny broke out headed by Robert Juet and Henry Greene. On the 21st, Hudson was seized by the conspirators, and, with his young son, forced into a small boat. The carpenter, John King, accompanied him voluntarily, while six sick men were also forced into the boat, which was cut adrift, never to be heard of again. On the way home Juet and others of the leading mutineers were killed by the Eskimos at Cape Diggs, and the remainder only reached England after great sufferings from famine and other hardships.”

Sir John Button, came next, and sailing through the channel between Cape Chidley and the Button Islands, gave his name to the latter. He passed through Hudson Straits, crossed the Bay and reaching land north of Chesterfield Inlet, he, in his disappointment, called it “Hopes Checked.” He then turned southward, discovered the Nelson River, and was the first to winter with a ship’s crew in those regions.

Sir John  
Button, 1612

James Hall and William Baffin, who gave his name to Baffin Land, followed. Baffin sailed through Hudson Strait, and returning explored Davis Strait sailing up the West Coast of Green-

Hall and  
Baffin, 1615



land as far as "Horn Sound in latitude 74° before being greatly embarrassed by ice." "In his report he drew attention to the importance of the whale fishery, which soon after was begun and lasts to the present day."

Jens Munck

A Danish expedition under Jens Munck entered Hudson Bay, and attempting to winter at Churchill, only Munck and two others survived the savages of scurvy. He was followed by a second expedition fitted out by the Muscovy Company, under Captain Fox, and a rival attempt under Captain James. Nothing, worth mention, was accomplished by either.

Radisson and  
Chouart, 1659

Two notable French Canadian Fur Traders, named "Radisson, and Chouart dit Groseilliers" now appear upon the scene. They visited Hudson Bay and on their return to Quebec endeavoured to form a company to establish permanent posts on the Bay. Disappointed in their efforts, they journeyed to Paris, and failed there also. The British Ambassador, however, hearing of the scheme, sent them to London, where Prince Rupert became interested: a small ship was outfitted under Zachariah Gillam, a New England Captain, and a voyage made to the mouth of Rupert River in Hudson Bay. On the return of Gillam, Prince Rupert and his associates applied to Charles II. for a charter. This was granted on the second of May "to the Governor and Company of Adventurers trading from England to Hudson Bay," and so was founded the Hudson Bay Company.

Zachariah  
Gillam, 1669

Hudson Bay  
Co., 1670

Urged on by keen and increasing competition with French trading and missionary efforts, the Hudson Bay Company fitted out a frigate "commanded by Captain Vaughan, and a sloop by Captain Barlow, the chief command being entrusted to Captain James Knight, who had been governor of a number of the forts, but who was eighty years of age." The instructions were to follow the West shore, of Hudson Bay, northwards in search of the mythical "Anian Strait." "Hopes were long entertained that Knight had made his way to the Pacific, and it was not until 1767 that the fate of the expedition became known. That year the Company started a whale fishery at Marble island, and one of the boats engaged accidentally discovered a harbour near the east end of the island; at its head, guns, anchors, cables and many other articles were found. The wrecks of the ships lay in five fathoms of water, and the remains of the house were still in existence, with two skulls on the ground near by. Hearne learned from the Eskimos that the ships arrived late in the summer, that the larger one received much damage entering the harbour, that soon after arriving the house was built and that the white men numbered about fifty. When the natives again visited them, during the following summer, their number was greatly reduced, and the remainder were unhealthy. The carpenters were then at work on a boat. By the beginning of winter the number was reduced to twenty, and in the following sum-

Captain  
Vaughan,  
1719

mer only five remained alive, all of whom died within a few days after the arrival of the natives."

Captain Middleton, 1741

Captain Middleton with two small ships represented the next attempt of the Hudson Bay Company, he wintered at Churchill, discovered, the following summer, Wager Inlet and Repulse Bay, and then returned to England. The supposed unsatisfactory character of his report led to the passage of an Act of Parliament, "Offering a reward of £20,000 for the discovery of a Northwest Passage." This result was brought about through the efforts, chiefly, of Arthur Dobbs a zealous advocate of the passage. The latter succeeded also in raising money to equip two ships, whose captains apparently, "agreed to disagree" upon every practical point of importance and returned, in consequence, as empty as they went.

Arthur Dobbs

Samuel Hearne, 1770

Then comes the first of the overland journeys: "Samuel Hearne, a clerk in the service of the Hudson Bay Company, started with a party of Chipewyan Indians, and travelled overland on foot to the mouth of the Coppermine River. On his return journey he passed Great Slave Lake, and reached Fort Churchill in safety after one of the most remarkable journeys ever accomplished."

The Alarm Bird

"The most unpleasant part of Mr. Hearne's story," says Bishop Bompas, "is that the party of Indians with whom he travelled, entirely without his sanction, made an unprovoked attack on a number of Esquimaux encamped on the Copper-

mine River, and, in the night, barbarously massacred the whole body of men, women, and children, and spoiled their tents. The site of the massacre became known afterwards as the Bloody Falls.

"It is remarkable that there is a bird in those parts which the Indians there call the alarm bird, or bird of warning, a sort of owl, which hovers over the heads of strangers, and precedes them in the direction they go. If these birds see other moving objects they flit alternately from one party to the other with a screaming noise, so that the Indians place great confidence in the alarm bird, to apprise them of the approach of strangers, or to conduct them to herds of deer or musk oxen. Mr. Hearne remarks that all the time the Indians lay in ambush, preparatory to the above-mentioned horrid massacre, a large flock of these birds were continually flying about and hovering alternately over the Indian and the Esquimaux tents, making a noise sufficient to wake any man out of the soundest sleep. The Esquimaux, unhappily, have a great objection to be disturbed from sleep, and will not be awakened—an obstinacy which seems to have cost that band their lives."

The Napoleonic Wars, and the American War of Independence, turned, for the next half century, the minds of men in other directions. No sooner were these struggles over than the old magnet reasserted its power. The expeditions of Ross and Parry in the *Isabella* and *Alexander*; of Parry

Ross and  
Parry and  
others, 1817

1819

1821

Franklin's  
Overland  
Journeys,  
1819-22

and Liddon, in the Hecla and Griper; of Parry and Lyon, in the Fury and Hecla; of Parry on his fourth attempt; combined to enlarge experience and knowledge of Arctic lands, seas, and conditions, but left the long-sought passage still the object of speculation and desire.

During the same period Franklin made his two overland journeys. The first started from Hudson Bay to explore the Arctic Coasts in the vicinity of the Coppermine River. At York Factory, Franklin met fur traders from the Mackenzie River, encouraged by their reports he set out by the Saskatchewan route to Fort Chipewyan on Athabasca Lake. Thence he proceeded to Fort Enterprise on the edge of the Barren Lands, from which the distance is 334 miles to the mouth of the Coppermine River. The shores of Bathurst Inlet and Coronation Gulf were surveyed as far as Point Turnagain. On the way back disaster almost overwhelmed the party. With game scarce and provisions exhausted, half of its number died of cold and starvation. The survivors, succoured by Indians, finally reached the Hudson Bay post on Great Slave Lake.

1825-27

For his second overland effort, Franklin, profiting by his experiences, made careful and sufficient preparation. The route chosen was by the Mackenzie River to its mouth; and the Coast was surveyed Westward to Return reef, beyond the Northern end of the Rocky Mountains. At the same time, a section of the expedition, under Dr. Richardson and Lieutenant



Kendall, was engaged in "exploring the coast between the mouths of the Mackenzie and Coppermine Rivers."

Captain Ross, in the *Victory*, now resumed his attempt. The ship becoming fast in the ice, was finally abandoned, and the crew having spent four winters in the Arctic was saved from starvation by a cache of food left by Parry. They were at last picked up by a whaler in Lancaster Sound. Valuable work was done in surveying the Gulf of Boothia and the shores of King William Island.

Captain Ross,  
1829

The gaps left in the above surveys of the coast of the mainland were completed by the Hudson Bay Company's expedition under the direction of Peter Warren Dease and Thomas Simpson, and that led by Dr. John Rae.

Simpson,  
Dease, Rae,  
1837-39

1845-47

Two more attempts ysea, Captain Lyon in the *Griper*, and Capt<sup>a</sup>in Back in the *Terror*; preceded the epic and final tragedy of the long and heroic search—the Sir John Franklin Expedition. With two ships, the *Erebus* and *Terror*, provisioned for three years, with crews amounting to "one hundred and thirty-four persons, of whom five were sent home from Greenland" the ill-fated expedition sailed away from the shores of England. It was seen for the last time in Lancaster Sound. Thirty-five ships and five overland expeditions searched vainly for tidings; "before M'Clintock discovered undoubted proof of the complete loss of the ships and the death of the entire crews." In brief, the sad story may

Lyon and  
Back, 1824-36

Sir John  
Franklin, 1845



be told as follows: the ships passed through Lancaster Sound to Wellington Channel, and wintered at Beechey Island on the West side of Cornwallis Island. "Many traces of a winter residence were found there, including sites of workshops, forge and observatory. Over 700 empty meat cans, all labelled "Goldner's Patent," were found piled in regular mounds. A large quantity of similar tins supplied to the navy had been found to be putrid, and were condemned. This had probably happened to the tins left at Beechey Island, and helped to hasten the starvation of the unfortunate crews two winters later. Three seamen died during the first winter, and were buried on the island.

M'Clintock's  
Find, 1859

The next information was found by M'Clintock on King William Island in the form of a brief record, deposited on May 24th, 1847; with an addition, made on April 25th, 1848. The record noted the position in which the expedition wintered, and concluded "All Well." The addition stated "Sir John Franklin died on the 11th of June, 1847, and the total loss by deaths in the expedition has been to this date nine officers and fifteen men. F. R. M. Crozier, Captain and Senior Officer, and start on to-morrow 26th for Back's Fish River. James Fitzjames, Captain H.M.S. Erebus."

The end is known with a fair degree of certainty. "The distance to the mouth of the Fish River, from the spot where the ships were abandoned, is about 250 miles. They started from the ships

dragging heavy boats on sleds. M'Clintock found one of the boats on the west side of King William Island with two skeletons inside it; and the Eskimos told him that the men dropped down and died in the drag ropes. The Eskimos living at the mouth of Fish River said that about forty white men reached the mouth of the river, and dragged a boat as far as Montreal Island in the estuary, where the natives found it and broke it up. The last of the survivors died shortly after the arrival of the summer birds. It is exceedingly doubtful, if their strength had lasted, whether they could have travelled over the thousand miles of barrens separating the mouth of the river from the nearest trading post on Great Slave Lake, but at least a trial would have been made."

Captain Amundsen, the discoverer of the South Pole, in a little vessel the *Gjoa* and in a voyage of three years, finally made the Northwest Passage; but the search for it, as a way to fabled Atlantis, to the mystic islands of the Seven Cities, to the golden lands of Cathay, or as a prosaic and practical route to the Pacific, died and was buried with Sir John Franklin.

**Captain  
Amundsen,  
1903-7**

"Cold is the clime, the winds are bleak,  
And wastes of trackless snow,  
Ye friends of our incarnate God!  
Obscure the paths ye go.

"But hearts more cold, and lusts more fierce,  
And wider wastes of sin,  
Ye preachers of redeeming love!  
Obscure the soul within.

"Yet go: and though both poles combine,  
To freeze the sinner's soul,  
The sinner's soul shall yield to grace,  
For grace can melt the pole.

"Then blow ye winds, and roll ye waves,  
Your task assigned perform:  
The God of grace is nature's God,  
And rides upon the storm.

"Nature and Providence obey  
The dictates of his grace;  
Go! for each drop subserves his cause  
Each atom has its place."

REV. JOHN WEST, 1824.

## CHAPTER IX

### THE INNUIT

Innuit or "people" is the native name for a linguistic stock which includes the Eskimo and the Aleut. It was distributed from the northern shores of the Gulf of St. Lawrence and the north end of Newfoundland, by the Labrador, along all the Arctic coasts and islands to Alaska, the Aleutian Islands, and the eastern coast of Siberia. "At the present time they have receded from this extreme range, and in the south have abandoned the North shore of the Gulf of St. Lawrence, the North end of Newfoundland, James Bay, and the South shores of Hudson Bay. There is evidence to show that the spread of the race was from East to West, that is from Labrador to Eastern Siberia, and not, as is generally supposed, in the contrary direction.

While they call themselves Innuit or "people," they are generally known as Eskimo. A name which was probably first hurled at them in derision by the Indians, and which means "eaters of raw flesh." This custom of eating raw flesh was naturally the first to impress a visitor. On Frobisher's first contact with them we are told they "brought him a salmon and raw flesh and fish, and greedily devoured the same before our men's faces."

The "People"

Eaters of Raw  
Flesh

For an estimate of the Eskimo character and habits we must consider the extracts given in the preceding chapter, in connection with what is now to be said concerning their response to the teaching and demands of the Christian faith.

**Social  
Organization**

"The Eskimaun social organization is exceedingly loose. In general the village is the largest unit, although persons inhabiting a certain geographical area have sometimes taken the name of that area as a more general designation, and it is often convenient for the ethnographer to make a more extended use of this native custom. In matters of Government each settlement is entirely independent, and the same might almost be said for each family, although there are customs and precedents, especially with regard to hunting and fishing, which define the relations existing between them. Although hardly deserving the name of chief, there is usually some advisory head in each settlement, whose dictum in certain matters, particularly as to the change of village sites, has much weight, but he has no power to enforce his opinions."

**Eskimo  
Beliefs**

"The Eskimo believe in spirits inhabiting animals and inanimate objects. Their chief deity, however, is an old woman who resides in the ocean, and may cause storms or withhold seals and other marine animals if any of her tabus are infringed. Her power over these animals arises from the fact that they are sections of her fingers cut off by her father at the time when she first took up her abode in the seas.

The chief duty of Angakoks, or Shamans, is to find out who has infringed the tabus and thus brought down the wrath of the supernatural beings, and to compel the offender to make atonement by public confession, or confession to the Angakok. The Central Eskimo suppose two spirits to reside in a man's body, one of which stays with it when it dies and may temporarily enter the body of some child, who is then named after the departed, while the other goes to one of several lands of the souls. Some of the lands of the souls lie above the earth's surface, some beneath, and the latter are generally more desirable."

The coasts of Greenland were occupied by the Norsemen, during the tenth and eleventh centuries; and the Eskimo were in, consequence, the first aborigines of the Western Continent to come into contact with the white race.

**The Norsemen**

The history of Missions in connection with them begins with the third expedition of Sir Martin Frobisher. On more than one occasion landing parties ascended the highest hill in the neighbourhood "where they also made many crosses of stone in token that Christians had been there." Again, when two sections of the expedition, which had given each other up for lost, were reunited, we are told:

**Frobisher's Expedition, 1578**

"Here every man greatly rejoiced of their happy meeting, and welcomed one another after the sea manner with their Great Ordinance, and when each party had ripped up their sundry fortunes and perils past, they highly praised



Master  
Wolfall

God, and altogether upon their knees gave Him due, humble, and hearty thanks, and Master Wolfall a learned man, appointed by Her Majesty's Council to be their Minister and Preacher, made unto them a godly sermon, exhorting them especially to be thankful to God for their strange and miraculous deliverance in those so dangerous places, and putting them in mind of the uncertainty of man's life, willed them to make themselves always ready as resolute men to enjoy and accept thankfully whatsoever adventure his divine Providence should appoint. This master Wolfall being well seated and settled at home in his own country, with a good and honest woman to wife, and very towardly children, being of good reputation among the best, refused not to take in hand this painful voyage for the *only care he had to save souls*, and to reform those Infidels if it were possible to Christianity, and also partly for the great desire he had that this notable voyage so well begun might be brought to perfection: and therefore he was contented to stay there the whole year if occasion had served, being in every necessary action as forward as the resoluteest man of all. Wherefore in this behalf he may rightly be called a true Pastor and Minister of God's Word, which for the profit of his flock spared not to venture his own life."

The First  
"Celebration"

The last corporate act of the members of the Expedition was worthy of their general attitude of sobriety and self-restraint:

"Master Wolfall on Winters Fornace preach-

ed a godly sermon, which being ended he celebrated also a Communion upon the land, at the partaking whereof was the Captain of the Anne Francis, and many other Gentlemen and Soldiers, Mariners, and Miners with him. The celebration of the divine mystery was the first sign, seal, and confirmation of Christ's name, death, and passion ever known in these quarters."

For the next recorded effort on behalf of the spiritual welfare of the Eskimo we must pass over nearly two centuries and a half; but, in the Reverend John West, Master Wolfall found a worthy successor. On his annual visit to York Factory he wrote: "In landing at the Factory I had the pleasure of meeting Captain Franklin, and the gentlemen of the Northern Land Expedition, recently returned from their arduous journey to the mouth of the Coppermine River, and waiting for the return of the Company's ship to England. An Esquimaux Indian, who accompanied the expedition as one of the guides, named Augustus, and who survived the supposed fate of his companion, Junius, often came to my room and interested me with his conversation in English, which was tolerably well understood by him from the instructions he had received during his travels. He belongs to a tribe which annually visits Churchill Factory, from the northward; and often assures me, that 'Esquimaux want white man to come and teach them'; and tells me, that they would 'make snow house, good,

Rev. John  
West, 1822

properly, for him in winter; and bring plenty of musk oxen and deer for him to eat.' Captain Franklin expressed much interest for this harmless race of Indians and having spoken to the Governor of this Northern district, I have resolved upon visiting Churchill, next July, in the hope of meeting the tribe on their visit to that Factory, and to obtain information, as to the practicability of sending a schoolmaster amongst them, or forming a school for the education of their children."

**Visit to  
Churchill**

The purpose then formed was carried out as West's last journey before his return to England. The trip from York Factory was long and trying: "In the evening," he says, "one of the Chipewyan Indians, sent me some dried venison; and the next morning, early, we arrived at Churchill. The Esquimaux\*, Augustus, who accompanied Captain Franklin to the shores of the Polar Sea, came out to meet us, and expressed much delight at my coming to see his tribe, who were expected to arrive at the Factory any day. He had not seen his countrymen since he acted as one of the guides in that arduous expedition, and intended to return with them to his wife and children, laden with presents and rewards for his tried and faithful services."

**Meeting with  
Eskimo**

After waiting some days for the arrival of the Eskimo, Mr. West describes his visit to the first family: "The next morning I accompanied him to the Esquimaux tent, with an interpreter, under the idea that I might obtain some interesting

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\* Old form of "Eskimo".

information; and was much pleased to find the family living in the apparent exercise of social affection. The Eskimo treated his wife with kindness; she was seated in the circle who were smoking the pipe, and there was a constant smile upon her countenance, so opposite to that oppressed dejected look of the Indian women in general. I asked the Eskimo of his country: he said it was good, though there was plenty of cold and snow; but that there was plenty of musk oxen and deer; and the corpulency of the party suggested the idea that there was seldom a want of food amongst them. I told him that mine was better as growing what made the biscuit, of which they were very fond, and that there was much less cold, and that we saw the water much longer than they did. Observing that the woman was tattooed, I asked him when these marks were made, on the chin, particularly, and on the hands. His reply was that when the girls were marriageable, and espoused to their husbands; who had generally but one wife, though good hunters had sometimes two. Wishing to know whether they ever abandoned the aged and infirm to perish like the northern Indians, he said, never; assuring me that they always dragged them on sledges with them in winter to the different points where they had laid up provisions in the autumn, 'en cache'; and that they took them in their canoes in summer till they died. Knowing that some Indians west of the Rocky Mountains, burn their dead, I asked him if this custom prevailed

with the Esquimaux; he said no; and that they always buried theirs. The name of this Esquimaux was *Achshannook*, and as Augustus could write a little, which he had been taught during the time he was with the expedition, I gave him my pencil, that the others might see what I wished to teach the Esquimaux children, as well as to read White man's book, which told us true of the Great Spirit, whom the Esquimaux did not know, and how they were to live and die happy. The woman immediately caught up her little girl about five years of age, and holding her towards me manifested the greatest delight, with *Achshannook*, at the wish I had expressed of having the Esquimaux children taught to write and read the book."

The main party reached Churchill on the second of August. "Some of them came over the rocks with the canoes upon their heads, as being a much nearer way to the Company's Post from the spot where they left the Bay, than following the course of the River. Their number, with a small party, that came soon afterwards, was forty-two men."

The Message  
Given

"The next day, they gathered around me, and with Augustus and an Interpreter, I was enabled to make the object of my visit to them well understood. I told them that I came very far across the great lake, because I loved the Esquimaux; that there were very many in my country who loved them also, and would be very pleased to hear that I had seen them. I spoke true. I did not come to their country, thinking it was better



than mine, nor to make house and trade with them, but to enquire, and they must speak true, if they would like white man to make house and live amongst them, to teach their children white man's knowledge, and of the great and good Spirit Who made the world. The sun was then shining in his glory, and the scenery in the full tide of the water before us was striking and beautiful; when I asked them if they knew who made the heavens, the waters, and the earth, and all things that surrounded us, so pleasing to our sight? their reply was, 'We do not know whether the Person Who made these things is dead or alive.' On assuring them that I knew, and that it was my real wish that they and their children should know also the Divine Being, Who was the Creator of all things; and on repeating the question, whether they wished that white man should come and give them this knowledge, they all simultaneously expressed a great desire that he should, laughing and shouting, 'heigh! heigh! heigh! augh! augh!' One of them afterwards gave me a map of the coast which they traversed, including Chesterfield Inlet, and which he drew with a pencil that I lent him with great accuracy, pointing out to me the particular rivers where the women speared salmon in the rapids in summer, while the men were employed in killing the deer, as they crossed in the water some points of the Inlet; or were hunting on the coast, catching seals."

"It is said," Mr. West adds, "that the word,



The Word  
"Difficulty"

*difficulty*, is not known in the English Military Dictionary, and surely ought not to be found in that of the Missionary; and a mission undertaken to the Esquimaux, upon the plan suggested, conducted with prudence, intrepidity, and perseverance, can leave little doubt as to its ultimate success. It is true that they live in a country, as those do on the Labrador Coast, of hopeless barrenness, and endure almost a perpetual winter's blast; but the success of the faithful devoted Moravian missionaries on the coast of Labrador, and on that of Greenland, in their labours, privations, and perseverance, to impart the knowledge of Christianity, which has been blessed of God to the salvation of the Esquimaux, holds out every encouragement to the intrepid missionary, in his attempts to benefit, with Christian instruction, those on the shores of Hudson Bay."

John Horden

John Horden, is the next in the apostolic succession. With Eskimo northward of him on both shores of the Bay, it was evident that he could not rest at Moose Factory without making an attempt to carry to them the Gospel of Glad Tidings.

Whale River,  
1862

His first visit was to the Whale River district of the eastern shore. He was fortunate in having with him a young Eskimo who could supplement his meagre knowledge of the language by acting as interpreter. "That interpreter," says the Bishop's biographer, "is an interesting example of the way in which one mission helps another.

For the young Eskimo who served Horden had formerly lived on the Coast of Labrador. Whilst there he had come under the instruction of the Moravian missionaries, and had carried to Whale River, on the shores of Hudson's Bay, some knowledge of their teaching. He could speak a little English, knew some texts, and remembered some hymns well. Thus the Moravians, in far-off Labrador had, all unknown to themselves, prepared the way of the Gospel in another land.

"The journey to Whale River was trying, but the missionary felt well repaid. He wrote home in the following year that 'those eight days were indeed blessed ones, and will not soon be forgotten by me, for they were amongst the most successful missionary days I have had since I have been in the country.'

"Horden was greatly drawn to these Eskimo of Whale River; they seemed so gentle, so contented under many hardships, so ready to learn, so sincere in their new faith. Three were baptized during this visit, two of whom afterwards became man and wife. This little church was soon sorely tried, for the young interpreter was drowned, and the Christian wife died."

A few years later Mr. E. J. Peck arrived and was placed in charge of the work at Whale River; after some years of service he was ordained by the Bishop. The subsequent story of the extension of the work among the Eskimo in the Eastern half of their habitat is largely the story of the life and labours of the Reverend E. J. Peck.

Rev. E. J.  
Peck, 1878

Rev. J. Loft-  
house

The same authority says of the occupation of the corresponding station on the West coast: "Churchill is not a place which any European would choose as home if duty did not call him there." "Constant and regular attendance," writes the missionary the Rev. J. Lofthouse, "at all services, is some proof of a desire to serve Christ at Churchill, for I am quite sure that there are many real Christians in England whose place in the House of God would often be vacant if they had such a Church as we had last winter. It was no uncommon thing to see minister and congregation covered with snow, and often have I gone through the full service with the thermometer a long way below freezing point, yet all were as reverent and devout as if in a comfortable English Church. Thank God, we have now got our new Church opened and in use, so that I hope we may escape rain and storm, though to get the Church fairly warm, with the thermometer 50° below zero, requires good fires and good wood; the latter is an impossibility to get at Churchill."

Horden's Last  
Visit

The days when "the strong men shall bow themselves" were drawing on for John Horden. "They tell me," he wrote, "that for the future, winter travelling must not be indulged in." And then he adds: "we must bow to the inevitable; we cannot always be young; the halting step and the grey head will come, why should we dread their approach, when we know that if the earthly house of our tabernacle be dissolved, we

have a building from God, a house not made with hands, eternal in the heavens?"

In the following May he was able to reach the last word of his translation of the Bible into Cree, and then he set out at once on his final visit to his beloved Eskimo at Whale River. How great the change! "You see before you," he wrote, "a goodly number of clean, intelligent-looking people, short and stout; you see that they have books in their hands, and notice that they readily find out the places required; they sing very nicely."

After six years service among the Eskimo of the east coast of Hudson Bay, the Rev. E. J. Peck was about to leave for a well-earned visit to England, but postponed his departure because, as he reported, "we were anxious to see some heathen Eskimos living at Ungava Bay, and not being able to push on, on account of very severe weather, we were obliged to give up the journey. Thinking then that there might be a more favourable opportunity the following year, I determined to remain and make another trial."

Attempts to  
Visit Ungava

1882

The next year "another trial" was made, "we started again," wrote Mr. Peck, "but could not force our way along the coast on account of the vast piles of ice which lay in our path." During the following winter a further trial was made by dogs, and sleds overland. For eleven days the party struggled on over the frozen waste, but, in the absence of every trace of animal life, was "obliged with heavy heart to retrace their steps or perish of starvation."

Ungava  
Visited, 1884

The last, and successful, attempt was made by Mr. Peck, and four Indians, in a canoe. After an arduous and adventurous journey of twenty-five days, with many portages, they arrived at Fort Chimo on Ungava Bay. Here three weeks were spent in instructing the natives. Was it worth while? Three fruitless attempts, and a final journey of twenty-five days, to preach the Gospel for three weeks to a small company of Eskimo? Five years later the Head of the Moravian Mission on the Labrador Coast reported the visit of one of his missionaries to Ungava Bay, and wrote to Mr. Peck, "that there was a real awakening and that it is to be traced to the Divine Blessing on your own work at Ungava. From thence it has spread northward to Kangiva, the Island of Alipatok, and even to the other side of Hudson Straits. It was soon plain to him—and he says it would be plain to every one—that the work is of God. No doubt some of the Eskimos are going with the stream, but its flow is towards Christianity."

Blacklead  
Island, 1894

Ten years later came the next extension. On July 9th, the whaling brig "Alert" sailed from Aberdeen, bearing Mr. Peck and Mr. J. C. Parker to the desolate Blacklead Island in Cumberland Sound. "The Island, as its name indicates, contains the mineral blacklead. It is a small, high, barren rock. It is a two-hours' walk around it on the frozen sea. Its vegetation is very meagre." Every single thing required, including both wood and coal for fuel, had to be brought from



Scotland, with the consequence that the maintenance of the Mission presented unusual and serious problems.

"On the arrival of the two missionaries a hut **Arrival** belonging to a Mr. Noble was lent them. It consisted of two rooms, each about ten feet square. One was used as kitchen and schoolroom, the other as bed-sittingroom and study combined. Mr. Parker wrote that their first work was the repairing, fitting up, and arrangement of this abode." "Our aim," he adds, "has been to make it throughout as bright and homelike as possible. The newly-fallen snow lies on all the surrounding hills—sweet emblem of purity and of the sin-cleansed soul through the blood of the Lamb. So now we are looking for God's blessing to rest on us as we begin this real Arctic Mission to these "other sheep" who belong to Jesus in this cold, lone land. Brethern, pray for us, that our faith fail not."

The work was carried forward with dogged faith and invincible patience. Daily school was held for the children, with house-to-house instruction of the adults. As soon as possible a Church building was erected; a wooden frame covered with seal skins. This proved excellent for the purposes for which it was built, but was not proof against the omnivorous appetite and famishing winter hunger of the Eskimo dogs; the result being that the latter made a raid upon it and devoured most of the roof. On the recital of the incident to a class of Scotch girls, one of **The Church Devoured**



them said: "Now that we have heard of a kirk being eaten by dogs, it is not hard to believe that a whale could have swallowed Jonah." The only fatal meal for an Eskimo dog, of which the writer can find any record, occurred on the Labrador Coast, where one swallowed an *old dish cloth* in haste, and repented at leisure.

Mr. Parker  
Drowned

The daily routine of toil, privation and loneliness, was broken by one very sad event. With a party of seven men, whalers and others, Mr. Parker set off upon an excursion. A day or two later, an Eskimo found a water-logged boat, with the body of a Captain Clisby, one of the party, cast upon the shore; of the others, nothing was ever heard. In this tragic manner ended the brief but fruitful service of one of the two pioneers into the far north of the eastern habitat of the Eskimo.

First Results,  
Dec. 1900

The work was slow and difficult in the extreme. Six years after the Mission was founded, the Missionary could write "Some of the men came to both morning and evening services. The evening service was very hearty and the people listened with evident attention." One month later, after an address concerning baptism "No less than two men and twenty-four women came . . . wishing to be enrolled," and on May 4th, the first convert, a girl on her death-bed, was admitted into the visible Church of Christ.

Lake Harbour

From Blacklead Island a station was opened at Lake Harbour, on the north side of Hudson

Straits. From this centre by the Reverend A. L. Fleming, and others, the Gospel has been preached to the natives living along the south shore of Baffin Land.

The Rev. H. A. Cody's life of Bishop Bompas, furnishes us with the major part of our material concerning that great missionary's visit to the Eskimo, of the Arctic Coasts of the Mackenzie River Basin.

**Bishop Bompas**

The motives, which carried him to such distant and difficult people, he described as follows:

"At the funeral of the great Duke of Wellington, it was considered to be a mark of solemn respect that the obsequies should be attended by one soldier from every part and regiment of the British army; and it is a part of the Saviour's glory that one jewel be gathered to His crown from every tribe of the lost human race. It is an honour to seek to secure for our Lord one such jewel from even the remotest tribe."

Fort MacPherson on Peel River is the real base for all the work along the western half of the Arctic shores. From there Mr. Bompas set out with an Eskimo lad for a guide, and continued his journey in the face of a message from the Eskimo chief that the natives "were starving and quarreling, and one had just been stabbed and killed in a dispute about some tobacco."

**Visit to Eskimo April 18th, 1870**

Hard on the heels of this message, sufficient to discourage and turn back any ordinary man, came an attack of the terror of the North: snow-blindness. His Eskimo boy leading him by the

**Snow Blindness**

hand, Mr. Bompas stumbled onward for three days further until at length he reached the first snow-house. Of snow-blindness, caused by the glare of the sun upon unbroken wastes of snow, he wrote, "The effect of this is to produce, after a time, acute inflammation of the eyes. These, in the end, may be so entirely closed as to involve a temporary blindness, accompanied by much smarting pain. . . . The voyager feels very helpless during the acute stage of snow-blindness, and, like Elymas the sorcerer, or St. Paul himself, he 'seeks some one to lead him by the hand.'"

#### Erection of Snow House

To a man of his sympathetic spirit and acute observation, every detail in his new surroundings was of the greatest interest. The erection of a snow-house he could "compare to nothing but the skill of the bee in making its honeycomb. . . . The snowy material is so beautiful that the work proceeds as if by magic. The blocks of frozen snow are cut out of the mass with large knives, and built into solid masonry, which freezes together as the work proceeds, without the aid of mortar. Being arched over, a dome-shaped house is formed, with a piece of clear ice for a window, and a hole, through which you creep on all-fours, for a door or entrance. One-half of the interior is raised about two feet, and strewn with deer-skins as beds and sofas, on which the long nights are passed in sleep, for which an Eskimo seems to have an insatiable capability and relish."

Like the Eskimo of Churchill, on the visit of the Rev. J. West, they expressed their willingness to be taught. "They have received the little instruction I have been able to give them with great thankfulness. At the same time, their ignorance and carelessness are so great that they seem quite unable at present to apprehend the solemnities of religion. The chief idea they have in seeing my books is to wish that they could be metamorphosed into tobacco, and, indeed, at present smoking seems to be the sole object of their lives."

Response to  
Instruction

His experiences in general were set out in a letter to a friend in England: "It would be easy for you to realize, and even experience, the whole thing if so minded. First go and sleep a night in the first gipsy camp you can find along some roadside, and that is precisely like life with the Indians. From thence go to the nearest well-to-do farmer and spend a night in his pig-sty (with the pigs, of course), and this is exactly life with the Eskimo. As this comprises the whole thing in a nutshell, I think I need give you no further description. The difficulty you would have in crawling or wriggling into the sty through a hole only large enough for a pig was exactly my case with the Eskimo houses. As to the habits of your companions, the advantage would be probably on the side if the pigs, and the safety of the position decidedly so. As you will not believe in the truth of this little simile, how much less would you believe if I gave you all particulars!

Experiences

So I prefer silence to exposing myself to your incredulity; but if I had to visit them again, I should liken it rather to taking lodgings in the den of a polar bear. The first time, in God's good providence, he did not show his claws.

**Arrival**

"Harness yourself to a wheelbarrow or a garden-roller, and then, having blindfolded yourself, you will be able to fancy me arriving, snow-blind and hauling my sledge, at the Eskimo camp, which is a white beehive about six feet across, with the way a little larger than that for the bees. . . . As to one's costume, you cannot manage that, except that a blanket is always a good cloak for us; but take a large butcher's knife in your hand, and that of itself will make you an Eskimo without further additions.

**Food**

"If you will swallow a chimneyful of smoke, or take a few whiffs of the fumes of charcoal, you will know something of the Eskimo's mode of intoxicating themselves with tobacco, and a tanyard will give you an idea of the sweetness of their camps. Fat, raw bacon, you will find, tastes much like whale blubber, and lamp oil, sweetened somewhat, might pass for seal fat. Rats you will doubtless find equally good to eat at home as here, though without the musk flavour; but you must get some raw fish, a little rotten, to enjoy a good Eskimo dinner."

**Opposition**

One of the first effects of the preaching of the Gospel has ever been the the arousal of the forces of evil in opposition. The Angakoks, or medicine men, finding their "craft in danger," charged the



white stranger with the introduction of evil spirits into the camp. With the result that he was, more than once, in grave danger of death. On his return to Fort MacPherson, on the eighteenth of June, he received a warm welcome from the Hudson Bay Factor, Mr. Andrew Flett, of whom he wrote: "His influence over the Eskimo, as well as the Indians, has been very beneficial, for the whole time of his residence among them—now nearly ten years—and by consistent and honourable conduct, as well as by his attention to the duties of religion, he has done much to assist the work of the missionary. Of his personal kindness to myself I have had much experience during the past twelve months."

Following the anniversary of 1880, the C. M. S. put forward an "Extension and Enlargement Fund," and, among other gifts, received from "four friends £1,000 each, one definitely for Mid-Japan, one for the Niger, one for Afghanistan, and one for the Eskimo of the Mackenzie River." With the latter sum the Rev. T. H. Canham was sent out to join Bishop Bompas. "Both the Rev. Mr. Canham and myself," wrote the latter, "often showed the Eskimo the Illustrated London News, when, on meeting with an elephant, they would recognize it, apparently by its trunk, exclaiming 'Kaleh!' as an exclamation of surprise. The interpreter, an Eskimo, who speaks English well, told me that they knew the animal, because, though not now alive in their country, they thought it was not long since it was so from

Rev. T. H.  
Canham



finding its body or skeleton. As elephant bodies are known to have been found on the Siberian coasts, it is still less strange that they should be found near the Mackenzie, for the current sets eastward from Behring's Strait."

**Bishop Reeve.**  
1892

On the division of his huge diocese, Bishop Bompas assumed charge of the northern part: Selkirk now the Diocese of the Yukon. He was succeeded in the Mackenzie River by the Right Rev. W. D. Reeve. The latter paid a visit to the Eskimo on the Arctic Coast eastward of the Mackenzie delta.

**Rev. I. O. Stringer,** 1894

**Mr. C. E. Whittaker**

**Herschell Island,** 1897

One of the writer's clearest memories of his student days, is the personal appeal of Bishop Reeve on behalf of the Eskimo. The result of that appeal is now known throughout the length and breadth of the Anglican Communion; it was the enlistment of the Rev. I. O. Stringer and the founding of the Herschell Island Mission. Three years later he was joined by Mr. C. E. Whittaker; and together, with Mrs. Stringer, they went to live upon the Island; "the most northerly inhabited spot, in the British Dominions, and perhaps the most inaccessible; a bleak, desolate, treeless island, icebound for nine months in the year, and surrounded by floating masses of it during the short summer." The Captains of the American whaling vessels, wintering there, subscribed six hundred dollars towards the founding of the Mission.

**Years of Waiting**

Here, as elsewhere, among the Eskimo the missionaries seemed confronted with the maxi-

many difficulties, physical, moral, spiritual. Ten long years, and more, passed without a single baptism.

The Rev. C. E. Whittaker writing from Fort MacPherson, in 1910, could say of the Eskimo: "They visit here in well-kept and well-managed sailing boats, pitch their trim tents and keep them clean, dress tidily and tastefully, behave themselves modestly, indoors and out, buy what they need, and go to their hunting grounds again. Many of them are speaking a lot of English. While here they look freely about the house and are interested in everything, but in ten years we have never lost an article by them. Many of them have sewing machines, all have good kits of tools. One man has a steam launch with an Eskimo engineer and they are beginning to carry thermos bottles in their travels. Books, paper and pencils are among the things most in demand.

"Their eagerness for knowledge is wonderful. A geography or book of illustrations they will study with interest. Almost all are able to read and those too old to learn the art have memorized the whole of the hymns and prayers from hearing. Literally, 'their own mothers would not know them.'"

The re-discovery of the Eskimo of the neighbourhood of Coronation Gulf, is now an old story; and so, to many, is the story of the band of Christian Eskimo who, at their own charges, volunteered to accompany Mr. Fry on his hazardous expedition, but Bishop Stringer's

Results

Eskimo  
Volunteers

description of the event is more than worth repeating. He depicts the manner in which the facts were set before the Christian Eskimo, and continues:

The first  
expedition

“It was accordingly arranged that Mr. Fry should go to the East. But he could not go alone, and yet who was to go with him? We thought a few of the more earnest Christian Eskimos might be willing and so we asked for volunteers. We reminded them of the example of the Disciples, who were sent out here and there to the regions beyond. We told them ‘Now you are Christians, and your first duty is to teach others those truths that have made such a difference in your lives. If it has helped you it will help others.’

“Then we told them of the conditions and difficulties. The new field was one thousand miles east of Herschel Island. The people were strange and might be troublesome, like they themselves were a few years ago. The country would be new to them, and they would have to trap and hunt for their living. We had no funds for their outfit. They would have to go at their own expense, and on a two years’ expedition. It was a severe test, and yet we felt a few might be willing. The Church was packed, when volunteers were asked for, and it was at first a little disappointing, as no one responded at once. Then a leading Eskimo said: ‘Tell us who is to go? We are all willing, but if we volunteered, some of us might not be suitable for the work. Name the persons you think best fitted.’ It was

a challenge, and we wondered how much it really implied, but we answered, 'Very well, to-morrow morning we shall tell you the names.' That night we prayerfully considered the question, and selected ten—five couples. The next morning, all assembled in the big tent eager and expectant. As I read out the names, I noticed how pleased were those who were selected, while others who were not chosen, showed their disappointment on their faces. I am sure we could have had scores of suitable volunteers for the work, but we added only two more to the number—two young fellows who were relatives of some of the others already selected. After the names were chosen, I asked the question: 'Now are you willing to go?' They seemed surprised at the question, and replied: 'We asked you to tell us who was to go. You have told us and we are going.' But I said: 'It may be inconvenient for some. If so, tell us now. We do not want anyone to turn back later.' The brief answer was: 'But we shall not turn back.' And the answer was characteristic and I believe prophetic. I have never felt so such an extent the presence of the Holy Spirit, as during those last days together.

"We met in Church for our last service, soon to separate for our different fields of work.. More baptisms, more marriages, and then the words of admonition and council and prayer joined in so heartily by all—prayer especially for those going to the regions beyond. There was no apparent excitement, but a tense earnestness, and a quiet

determination to carry out the work allotted to each. As Mr. Whittaker and I stood together in the chancel, the same thought came to each of us, and was whispered one to the other: 'This is a modern miracle.' 'Yes, think of a few years ago.' 'And these are the same people.' 'Laus deo.'

That expedition poorly and hastily equipped suffered many hardships, and was compelled, to escape starvation, to turn back.

The "Light-bearer"

At the same time at Collingwood, Ontario, was being built a power-schooner; especially constructed to withstand the rough usage of the Arctic Sea. When ready she was fittingly named the, "Atkoon" or "Light-bearer," and transported by land and water to the mouth of the Mackenzie River.

Rev. H. Girling, 1915

We now pass to extracts from the account of the Rev. H. Girling, leader of the second expedition to the Eskimo of the Coronation Gulf region:

"On August 21st, at 8.30 p.m., with three merry hoots from the syren of our boat, we glided out of the harbour (at Herschel Island) to a fanfare of answering salutes from the whaling and trading boats, and the waving of many hands. Our little craft is a ten ton auxiliary schooner appropriately named the 'Atkoon,' which in Eskimo means 'light bearer.' She carried fore, main, and jib sails, and in addition a 24-h.p. Buffalo marine engine. The crew were as follows: Rev. H. Girling, Messrs. W. H. B. Hoare and G. E. Merritt, assisted permanently by



Paochina, a Point Barrow native. As we left the harbour the Archdeacon, in whose fertile brain the Atkoon was planned, anxiously watched his baby schooner disappear."

With varying fortunes the Atkoon made her way far to the eastward, what happened then must be told in the words of the journal:

"Again we needed engine repairs and unknowingly had passed a splendid harbour at Pierce Point in the dark. About 1.30 a.m. our anchor dragged, so we started eastwards, scanning the coast diligently all the day for a harbour; two small shelters were seen, but would not permit the engine being put out of running as the wind might suddenly change. With a fair wind we ran well, keeping the coast in view until at 4 p.m. our old enemy the fog returned. In the distance we sighted the "El Sueno" and contemplated approaching her when everything was blotted from view. The position was not any too comfortable, compass erratic, home-made sounding line useless, dense fog and lastly a blizzard blowing. To anchor off shore was out of the question as our anchor would drag and the swell was on shore. A strict watch was kept by two men at the bow whilst the native steered. But a short time elapsed when breakers were heard and the order was given to run out to sea; again breakers were heard, the conclusion being that we had entered a small bay. About 9.30 p.m. the cry again was 'land close,' and in the scurry the foresail halliard jammed with the anchor

The Atkoon  
Beached



cable and in a few minutes we were beached high and solid with breakers and gravel washing over our decks. From Cape Lyons to Clifton Point the coastline is composed chiefly of low sloping hills from the Melville Mountains to the coast. There are numerous rocky points running out to sea with small bays between. During our run in the dark we had continually feared these dangerous points, but Divine Providence had cast us ashore on the sand and gravel beach. Having secured our boat to a one hundred gallon gasoline cask sunk in the sand, we prepared to unload. The reader will need no assurance from me that we *thoroughly enjoyed* unloading a two-year outfit in the pitch darkness on an unknown shore with snow falling heavily and cold breakers drenching us."

**Camp  
Necessity**

"As the ground was freezing, winter fast coming on, we unanimously decided on the 16th of September that our best course would be to prepare for wintering and arrange for the safety of our boat. A house was planned after the Mackenzie native fashion, as follows:

"Four posts let in the ground, with cross pieces joining the tops, these forming a square of six feet by six feet high.

"Leaning posts at the four corners and midway to form sloping sides, the recesses inside to accommodate the bunks from the ship. The spaces between leaning posts filled in with small split sticks laid on.

"A window laid flat on the flat box board roof.

"All to be covered with the large torn tent and then banked to the top with sand, the bank being six feet wide at the bottom.

"A tent-like porch and store on end of house with a snow porch at its extremity, porch made of one of our large sails. I am glad to say this house has since proved very comfortable and warm, requiring very little wood for heating purposes; upon rising in the morning one has never felt chilly. *After due discussion our settlement was called 'Camp Necessity.'*

"From Camp Necessity a small party, led by Mr. Girling, set out overland. The achievement of their great objective must be stated in his own words:

Overland  
Expedition

"The following day, Sunday, October 10th, stands out as the one great day of the writer's life. After a four-mile walk eastwards, we sighted on the banks of a small inland lake a group of tepee-shaped skin tents; at last the long-sought-for people were before us. It is customary upon approaching to give the following signs of friendly intentions. First, the hunting knife is held horizontally between the hands, at arm's length above the head; then the knees are bent forward until a sitting posture is adopted, the crouching and straightening postures are repeated for a few times. But upon this occasion we were spared this performance, as we reached the tents unobserved. Upon entering the native greeting word 'ilaganactunga' was used and immediately came uproarious cries of approval. Any attempt

Eskimo  
Reached, 1

at describing my feelings would be inadequate; one's soul rose in thankfulness to God. The past experiences, beaching and storms all were forgotten, for here before us were the people whom for three years or more our Church had striven to reach; the first part of our great task was completed, but the greater work was now begun. What a peculiar synchronism lay here, in the outside world a terrible modern war raging with all the latest methods of destruction employed, whilst here lived a healthy, happy people dressed completely in skins and using bows and arrows and stone implements."

There, in the midst of the welcome of the "other sheep," on the uttermost border of "the Oecumene," the habitable world, we must leave the record of those who, for us and as our representatives, have proclaimed "the Glad tidings of great joy" to the native races of Canada.

\* \* \*

"Shall he who sows dream of the ears already,  
Or grasp at once his summer's fruitful prime?  
God's harvest waits for those of purpose steady,  
All in His own good time."

## CHAPTER X.

### THE SCHOOL OF THE APOSTLES

Two facts about Jesus Christ impressed those who came into earthly contact with Him. The first, which concerned His message, was based in the second, which concerned Himself.

\* "What is this?" they said, "A new teaching!" Mark i:27

"The multitude was astonished at His teaching; for He taught as one having authority." Mark : 22

Of all those who, submitting to His authority, received His teaching; "He appointed twelve that they might be with Him, and that He might send them forth to preach." The Twelve  
Appointed

Mark iii:14

Rev. xxi:14

These were "the twelve apostles of the Lamb." They were selected to be the special disciples of His teaching during His earthly life, the embodiment of His spirit after His Ascension, and the "chosen vessels" for the extension of His authority unto the ends of the world.

For these purposes they companied with Him during His ministry, they associated with Him after His resurrection, and they were endued with power from on high on the day of Pentecost. The final aim of their training was expressed to a band of Gentile Christians, by one who was himself miraculously added to their number, "till we all attain unto the unity of the faith, and of

Ephes. iv:13

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\*All quotations from the Revised Version.

the knowledge of the Son of God, unto a full-grown man unto the measure of the stature of the fullness of Christ." That was "the school of the Apostles." It is to the same school that we now make our way in order that with them, and through them, we may learn of the mind and will of Jesus Christ concerning that humanity "Whose nature He took upon Him."

**Sources of Information**

Our sources of information are:

1. The Gospels.
2. The Acts.
3. The Revelation.

**Spheres of Zeal**

The teaching derived from these three sources corresponds to the three spheres of missionary zeal.

1. The Gospels—the school of missionary instruction.

2. The Acts—the school of the missionary message.

\*3. The Revelation—the school of missionary vision.

Or, once more and to state our subject in a slightly different way:

1. The training of the missionary as described in the Gospels.

2. The application of that training: In the winning of converts as portrayed in the Book of Acts.

3. The vision of the end, as seen in the gathering of the nations into that city, whose light is the glory of God, and the lamp whereof is the Lamb.

\*It is unnecessary, for our present purpose, to deal with the Epistles which are the analysis, amplification and application of the Missionary Message.

With such a subject it is evident that we can deal, only, with its general features and broad outlines; our object being to suggest thoughts and lines for personal and independent pursuit and investigation.

Our general approach to the subject may be made in one or two ways, or by a combination of the two. Those two ways are:

First—by moving from Christ up to the Apostles, that is, by asking and endeavouring to answer the question: "What missionary conception of the Church did Jesus Christ intend to plant in the minds of His Apostles, and how far did they succeed, first in apprehending that conception, and, second in carrying it out into practice?"

**Two Methods**

Second—by moving from the Apostles back to their Master; thus trying to understand, in what and how far the Missionary spirit and practice of the Apostles corresponded to, and realized, the teachings and conceptions set forward by Christ?

1. Source one—the Gospels—corresponding to sphere one, Missionary Instruction. This is the first of our two methods of procedure: what missionary conceptions of His Church did our Lord intend to implant within the minds and convictions of His Apostles?

**Source One,  
The Gospels**

At this point a subsidiary consideration presents itself; about two-thirds of the Book of Acts, and at least as much of the Epistles, concern the missionary activities and the missionary administration of a man, who, as far as we know,

**A Subsidiary  
Consideration**



never came under the direct earthly and personal influence and teaching of Jesus Christ.

The Book of Acts, in the 58th verse of the vii chapter, says, in connection with the death of the proto-martyr, Stephen: "But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord; and they cast him out of the city, and stoned him; and the witnesses laid down their garments at the feet of a young man named Saul." Then the account continues "and there arose on that day a great persecution against the Church," "and devout men buried Stephen, and made great lamentation over him, but Saul laid waste the Church."

From that hour, when the witnesses laid down their clothes at the feet of Saul, and a great persecution, in which Saul was evidently a main mover and instigator, broke out against the Church; during which "Saul laid waste the Church;" the main impetus and flow of the Book of Acts concern the conversion and missionary practice of the same young man, Saul, who became "Paul the bond servant of Christ Jesus."

Turning to the Epistles, we find a like remarkable fact is true. Of the 118 chapters into which the Epistles are divided, 100 including Hebrews or 87 excluding Hebrews, were written by the young man, Saul, who "laid waste the Church"; the one Apostle, as he himself expressed it, "born out of due time": as against a total of 18, or 31, chapters for all the others.

These facts, and they are remarkable facts, show that personal contact with Christ, and direct earthly and personal knowledge of the mind and will of Christ, were not the only sources of, nor the only forces forming, the Apostolic conception of the Church from the missionary standpoint. The additional elements were the Person, the teaching, the force, of the "Illuminator" of Whom the Saviour said: "I will pray the Father, and He shall give you another Comforter, that He may be with you for ever, even the Spirit of truth." "He shall glorify Me: for He shall take of Mine, and shall declare it unto you." This, be it remembered, is the self-same Spirit, who divideth to each one, individually, "even as He will."

**Additional  
Sources and  
Forces**

**The  
"Illuminator"**

We thus see that, while general divisions into sources and spheres are useful for purposes of investigation, they are only general divisions, and to some extent artificial. The Spirit like the wind, "bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth." We are dealing, in other words, with principles of life, not with methods of mechanics.

**Use of Gen-  
eral Divisions**

From the Gospels we must read forward through Acts and Epistles into Revelation; from Revelation we must pass backward through Epistles and Acts to the Gospels. It is the same Lord who speaketh in Gospels, Acts, Epistles, or Revelation; and it is the same Spirit who interprets, energiseth, and ordereth, in Gospels the

school of instruction, in Acts the school of preaching, and in Revelation the school of vision.

From this digression, we turn back to source one—the Gospels, the school of missionary instruction—to find out how our Lord's mind is declared, and how His purpose is revealed.

Here we must apply the law of living energy we have just spoken of, as against any method of division or mechanics. For our present purpose, the Gospels, the school of missionary instruction, end not with the last verse of St. John, but with the thirteenth verse of the second chapter of the Book of Acts; when "Peter standing up with the eleven, lifted up his voice, and spake forth unto them." The Apostles passed then, and not till then did they pass, from the school of missionary instruction into that of the missionary message.

Our Lord's spirit and intention are revealed, in the Gospels, in three ways, and in an ascending order.

1. In a practical way—through His example.
2. In a mandatory way—through His commands.
3. In an inexorable way—through the law of His life.

*Practical: through the example of Christ.*

Every chapter of the Gospels, the school of instruction, illustrates the missionary example of Christ. In subjection to His earthly parents, in limitation to His earthly conditions, in association with the frailties, sufferings, and longings of His fellow human beings, in preaching the Word

### Three Ways

#### 1. Practical, The Example of Christ

of Life, in healing the sick, in feeding the hungry, in raising the dead, in comforting the bereaved, in spending whole nights in intercessory prayer and whole days in patient teaching, the entire life of Christ upon earth was a pathway of missionary example.

St. Mark's, the earliest record, may be described as the Gospel of "Straightway," The current of his description, of the early hours of the ministry of his Master, sweeps on with Niagara force. "Jesus came into Galilee preaching the Gospel of God." "And passing along by the Sea of Galilee, He saw Simon and Andrew."

The Gospel of  
"Straight-  
way,"

Mark i:14-35

"And Jesus said unto them, Come ye after me and I will make you to become fishers of men. And *straightway* they left their nets and followed Him." "Going a little further He saw James, the son of Zebedee, and John his brother . . . and *straightway* He called them; and they left their father Zebedee and went after Him." "And they go into Capernaum; and *straightway* He entered into the synagogue and taught," "and *straightway* there was in their synagogue a man with an unclean spirit . . . . And the unclean spirit, tearing him and crying with a loud voice, came out of him. And . . . . they were all amazed, saying, What is this? a new teaching! And the report of Him went out *straightway* everywhere. And *straightway* . . . they went into the house of Simon and Andrew . . . . and Simon's wife's mother lay sick of a fever, and *straightway* they tell Him of her; and He came and took her by the hand, and raised

her up, and she ministered unto them. And at even, when the sun did set, they brought unto Him all that were sick, and them that were possessed with devils . . . . and He healed many that were sick, and cast out many devils . . . . and in the morning, a great while before day, He rose up and went out, and departed into a desert place, and there prayed."

Having read this, we can surely paraphrase the words of the High Priest and say "What need have we of witnessess, ye have heard the *testimony*: What think ye?"

The busy days, the prayerful nights, the triumphant Cross and the empty tomb, proclaim the attraction of a new message and the authority of a new life; in the conscious freedom of which the children of every race and tongue of men become the sons and daughters of the Lord God Almighty.

*Mandatory: through the commands of Christ.*

The mandatory basis of Christian missionary effort is found, chiefly, in four direct pronouncements of Jesus Christ; linked together, in a progressive and cumulative order.

These may be described as:

1. The Primary Command.
2. The Intermediate Statement.
3. The Great Commission.
4. The Final Instruction.

The Primary Command, is found in the 5th and 6th verses of the tenth chapter of St. Matthew, the first sending-forth of the Twelve. "Go not into any way of the Gentiles, and enter



not into any city of the Samaritans; but go rather to the lost sheep of the house of Israel."

The Intermediate Statement is found in the tenth chapter of St. John and the sixteenth verse: "and other sheep I have, which are not of this fold; them also I must bring, and they shall hear My voice; and they shall become one flock, one shepherd."

**The Inter-  
mediate  
Statement**

The Great Commission, it seems superfluous to state it, in St. Matthew xxviii:19-20: "All authority hath been given unto Me in heaven and on earth. Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you, and, lo, I am with you alway, even unto the end of the world."

**The Great  
Commission**

The Final Instruction, is found in Acts i:8: "Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."

**The Final In-  
struction**

In these four pronouncements the progress of purpose in the will of the Teacher, and the development of understanding in the minds of the learners, are clear and convincing.

In connection with each many profitable reflections arise.

**Profitable  
Reflections**

The limitation attached to the first is implied, also, in the sending-forth of the Seventy in St. Luke x:1; where it is said: "The Lord appointed seventy others, and sent them two and two before His face into every city and place whither He

**Home Mission  
Basis**



Himself was about to come." It is, apart from any special and primary claim of the Jewish nation upon the Messiah, the emphatic command and basis of *Home Missions*. The man, therefore, who says, "Charity begins at home," is stating an undoubted elementary Christian principle. The error and evil in the phrase, "Charity begins at home," appears when he who utters it does nothing at home; or when by it the man who does much at home is prevented, in sympathy and spirit, from moving from the Primary Command, through the Intermediate Statement, to the Great Commission and Final Instruction of His Master.

Relation of  
Foreign and  
Home

This error and evil is expressed in the retort "Charity begins at home, but does not end there." The foreign missionary who forgets the claims of home missions is lopsided, the home missionary who ignores the claim of the great world, to its uttermost borders, is a stunted and undeveloped disciple of the Redeemer and Master of souls. A true home-mission interest in those immediately about us, bears its legitimate blossom in a mental and spiritual concern for those dwelling on the circumference of wider circles, and its proper fruitage in a consuming desire to carry the complete Gospel to the whole world.

Conditions  
Attached to  
Primary  
Command

Luke x:2

Further, our Lord Himself attached very serious conditions to the Primary Command "The harvest is plenteous, but the labourers are few, pray ye therefore the Lord of the Harvest that he send forth labourers into His harvest." A foreshadowing surely of the shout of the Angel

coming out of the temple and crying: "Send forth thy sickle and reap: for the hour to reap is come; for the harvest of the earth is over-ripe." Then the stern injunctions, against too long delay in one place: "Go not from house to house,"

Rev. xiv:15

"But into whatsoever city ye shall enter and they receive you not, go out into the streets thereof and say, even the dust of your city, that cleaveth to our feet, we do wipe off against you; howbeit know this, that the Kingdom of God is come nigh." These are grave and weighty words which we dare interpret only in the light, and by the guidance, of the Holy Spirit as He reveals unto us the promised treasures of the perfect mind of Christ; but this at least we may say, our Lord exhibited, on more than one occasion, a keen sensitiveness, coupled with a divine dignity and reserve, towards those who repeatedly and insultingly rejected His claims and message. "He that heareth you," he said, "heareth Me; and he that rejecteth you rejecteth Me; and he that rejecteth Me rejecteth Him that sent Me."

Luke x:11

Luke x:16

The second, the Intermediate Statement, is the climax of the teaching of the parable of the Good Shepherd. Note the gradation; the thief climbeth into the fold that he may kill and destroy; the hireling entereth by the door, but he is nevertheless an hireling whose interest is centred in his hire and not in the flock; the Shepherd careth for the sheep; but the Good Shepherd giveth for them His life. He layeth it down, and He taketh it again. His laying it down represents His cre-

The Intermediate Statement

dentials as the Good Shepherd; His taking it again represents His power, as the Chief Shepherd, to preserve and keep His flock unto that kingdom which is the good pleasure and gift of the Father.

The Great Commission and the Final Instruction

The third and fourth—the Great Commission and the Final Instruction—are so closely related in time and purpose that they may be said to represent two phases of one command.

Four Notes of the Great Commission

The Great Commission is marked by four notes: it is *imperative* in its form, "Go"; it is *universal* in its scope, "all the nations"; it is *guaranteed* in its resources and direction "all authority hath been given unto Me. . . . Lo, I am with you alway"; it is *continuous* in its obligation "unto the end of the world." The Great Commission, closes the Gospel of St. Matthew. St. Mark evidently has it in mind when he brings his record to an end with the words: "and they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed." The Gospel according to St. John was, on any theory of its date, written after the Great Commission had been acted upon, and the Church planted in many lands; but that Evangelist reports, as we have seen, the Intermediate Statement, and emphasizes the command "Lift up your eyes and look on the fields, that they are white already unto harvest." St. Luke, while noting certain elements of the world-wide message as, "repentance and remission of sins"; "in His Name"; "ye are witnesses of these things"—ends his Gospel with the Apostles, filled with

John iv:35

the emotions of a great joy, praising and blessing God, but within the narrow borders of the Jewish Temple. Why? because the Gospel of St. Luke, moving in the liberty of the Spirit of God, does not end with the fifty-third verse of its twenty-fourth chapter, but goes straight forward into the book of Acts, records the words of the Final Instruction, and clothes the infant Church with the power promised from on high.

Before we pass with St. Luke from the school of Apostolic Instruction into the school of the Apostolic Message, read once more the four pronouncements of their Lord and Master—the Primary Command, the Intermediate Statement, the Great Commission, and the Final Instruction. Having done that, note how the essential elements of the first three are combined, co-ordinated, and re-emphasized, in the fourth.

**Elements of  
First Three in  
Fourth**

“Ye shall be my witnesses”—the vital element first; a witness must speak from personal knowledge.

“In Jerusalem, and in all Judea.” Home Missions, in one’s own city and country.

“And Samaria.” The country and people next to one’s own. In the light of the conversation at Jacob’s well, and of the churlish refusal of the Samaritan villagers to “receive Him” may we not see here a reference to the “other sheep” of the Intermediate Statement, with the peculiar stress upon the word “must.” “Them also I *must* bring.” Even the despised

**Luke ix:53**

Samaritanian is necessary to complete the perfect flock of the Good Shepherd.

“And unto the uttermost part of the earth.”

The fullness of the Great Commission and the full glory of the risen Christ, independent of time and space; whose kingdom comprises all people and tongues, and yet is not of this world.

**3. Inexorable,  
The Law of  
Christ's Life**

*Inexorable*—the law of Christ's life.

The obligation of Christian missionary effort is inexorable because it was the law of the life of Christ; as such it is a constituent and indispensable quality in the lives of His followers; whether as individuals or as Churches. As such again, the Inexorable Law of the life of Christ, may be said to be greater than the Example or the Command of Christ. The Example of Christ, if it stood alone, might be neglected as too high for mortal and frail men to attain unto; the Commands of Christ, if they stood alone, might be ignored as sporadic announcements of glorious, but impracticable desire; but when both the Example and the Commands of Christ are recognized as the normal and continuous expression of the Inexorable Law of the life of Christ, then we have a cumulative principle of obligation which is conclusive and irresistible.

**Christ's De-  
finition of  
His Mission**

John x:10

Jesus Christ defined His own mission in the words: “I came that they may have life.” Clear in sense, brief in statement, positive in form, these words respond to all the requirements of a definition. The accompanying words “and may have



it abundantly," are not, essentially, a part of the definition, they are the amplification of it.

No greater delusion and lie was ever generated by the father of delusions and lies, than the very common one that a general conformity to the conventions of Christianity is, for the average run of Christians, a sufficient approximation to the demands of the law of the life of Christ. The law being inexorable, its demands cannot be subject to discount.

The essential principles of the law of Christ's life, follow the essential principles of the law of all life. For our present purpose, those principles are:

**Essential  
Principles**

*The principle of expression.* The first principle of life is, that life must find expression or cease to be life, that is die. The "Mummy Wheat" of the Egyptian tombs, shut up, with darkness and death, for long centuries and retaining still the power of germination, is not an exception sufficient to discredit the principle. It is an example of the surviving power of life in the midst of death, and supports rather than disproves the statement that life, in the conditions of life, must find expression for its vital forces or die. At this point the amplifying qualification of Christ's definition comes to bear; our Lord both brings life and guarantees the conditions of life. "That they may have life, and that they may have it abundantly." Such life is no hidden seed buried in darkness with the dead corpse of a dead past, it is the full power of the risen life which is hid with Christ in God.

**The Principle  
of Expression**



Mal. ii:5  
John x:10

Heb. vii:16

Romans viii:2

The Principle  
of Expansion

The Christian  
Paradox

John xii:24

"The Holy  
Waters"  
Ezek. xlvii

"My covenant," said God of Levi, "was with him of life." "I came, said Christ "that they may have life, and may have it abundantly." "Who hath been made," writes the author of Hebrews, "not after the law of a carnal commandment, but after the power of an endless (indissoluble) life." "For the law of the Spirit of life in Christ Jesus, made me free," says St. Paul, "from the law of sin and death." That an individual can share, in any proper way, a principle of "life abundant" of this nature and not express it in his own life, is just as unthinkable as that the sun should rise and fail to give light.

*The principle of expansion:* Expansion as a principle of life, follows, or proceeds with, expression as a principle of life, as certainly as light accompanies the rising of the sun. Expansion is, indeed, the first sure evidence of germination. Here, however, "the law of the spirit of life in Christ Jesus," demonstrates and holds a clear supremacy over all the ordinary laws of life. The latter live by living, they expand by assimilation; the former (it is the Christian paradox) lives by dying, it expands by giving. "Except a corn of wheat," said Christ, "fall into the earth and die, it abideth by itself alone: but if it die, it beareth much fruit."

Turn to the forty-seventh chapter of the Prophet Ezekiel and read the vision of the "Holy Waters." From one "abundant" source, at the "south side of the altar," they issue under

the threshold of the house eastward, and proceed by way of the burning bed of the valley, which the Arabs call "Wady-en-Nar" or valley of Fire, to their destiny in the Salt, or Dead Sea. One source, a course by the valley of fire; no affluents; yet, behold! without the threshold of the house they are "to the ankles," a thousand cubits on their way, and they are "to the knees," again a thousand and they are "to the loins," once more a thousand cubits are measured, and "it was a river that I could not pass through; for the waters were risen, waters to swim in, a river that could not be passed through." Behold! further; "every living creature which swarmeth, in every place the *rivers* come shall live, and there shall be a very great multitude of fish . . . and the waters of the sea shall be healed, and everything shall live whithersoever the river cometh, and fishers shall stand by it, and by the river upon the bank thereof, on this side and on that side, shall grow every tree for meat, whose leaf shall not wither, neither shall the fruit thereof fail; it shall bring forth new fruit every month, because the waters thereof issue out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for healing."

The Holy Waters were a type of the law of expansion of the Christ Life.

*The principle of expulsion.*

We formerly heard much of the "struggle for existence," and "the survival of the fittest" as laws of life. Now the emphasis is placed upon

The Principle  
of Expulsion

the capacities of the principle of life itself, and we hear of "the response to environment," and so on. In any case, and however worded, the expressions indicate the existence of the fact that higher and more vigorous forms of life exhibit a constant and unvarying tendency to subdue and displace those of lower vitality. The "law of the Spirit of life in Christ Jesus," once more, follows, while surpassing, the natural order; but in surpassing the natural, the spiritual divides itself off from it in a radical and decisive manner. The natural works blindly, subduing and displacing everything that is weaker and in the way; the spiritual exercises, as it were, a faculty of moral discrimination, subduing and displacing that, no matter how strong which is evil, strengthening and developing that, no matter how weak, which is morally sound and good. This is the Christian principle of expulsion.

These three, therefore, the principle of *expression*, the principle of *expansion*, and the principle of *expulsion*, being essential elements of the inexorable law of the Christ life; are, of necessity, of fundamental obligation upon His followers, as individual Christians; as sharers in the corporate privileges and responsibilities of His body the Church; as those who are the partakers of, and therefore the trustees for, the abundant life which He brought into the world.

When the Apostles passed from the School of Instruction into that of the Apostolic Message they were lacking in two respects:

1. In the completeness of their number; twelve.
2. In the "promise of the Father."

**Initial  
Deficiencies**

Their first acts, therefore, were related to their need in both directions.

By prayer, and the lot, they selected Matthias, whom God had chosen, "to take the place in this ministry and Apostleship, from which Judas fell away."

By continuing with one accord "steadfastly in prayer," they were, "when the day of Pentecost was now come . . . all together in one place . . . and suddenly there came from Heaven a sound as of a rushing mighty wind . . . and they were all filled with the Holy Spirit."

Complete in their number, and endued with the promised power, they straightway set about the witnessing to which their Lord had called them; for "Peter, standing up with the eleven, lifted up his voice and spake forth unto them saying, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words."

**The Message  
Proclaimed**

**Acts ii:14**

But it was a far cry from "Jerusalem unto the uttermost part of the earth," and there was a great gulf fixed between Christ's teaching of His Kingdom and anything the men of Jerusalem and Judea could yet understand. We must now limit ourselves, in the wealth of our subject, to seeing how the Apostles were lead by the Spirit to make their way from "Jerusalem unto the uttermost part of the earth," in their conception

of their mission and in their teaching concerning their Master's Kingdom.

Stages in  
Accomplish-  
ment

It was accomplished:

First: a Fact  
Emphasized

First—*by the emphasis placed upon the fact of the resurrection of Jesus Christ.*

Acts i:22

Matthias was chosen, in the place of Judas, to “become a witness with us of His resurrection.”

Acts ii:22

“Whom God raised up, having loosed the pains of death,” is the subject of Peter's address on the Day of Pentecost. The priests, the Captain of the Temple, and the Sadducees, were “sore troubled because they taught the people, and proclaimed in Jesus, the Resurrection from the dead.” Peter made his defence “in the Name

Acts iv:1-2

Acts iv:10

of Jesus of Nazareth, Whom ye crucified, Whom God raised from the dead.” The Apostles, with great power “gave their witness of the resurrection of the Lord Jesus.”

Acts iv:33,  
(also v:30; vii:  
56)

Central  
Theme of  
Message

It is clear, therefore, that the central theme of the Apostles' message was the “resurrection of Jesus Christ.” Such a fact granted, it followed, on the one hand, that it must have been the sequel of a life and death of extraordinary meaning and importance; it followed, on the other hand, that no subsequent development could be so colossal as to be out of keeping with such a world-centring event.

Acts ii:41

Whether we are, or are not, able to prove, absolutely, as an historical fact, the resurrection of Jesus Christ; one thing we can so prove. It is: that the proclamation of such an event converted on the Day of Pentecost “about three



thousand souls"; "that a great company of priests" the arch-enemies of Christ, "were obedient to the faith"; that the "multitude of" Samaria, the hereditary foes of everything Jewish, "gave heed with one accord unto the things that were spoken by Philip"; that the Ethiopian Eunuch listened, believed, and was baptized; that companies of believers were gathered out, in Antioch, the moral sewer of the Roman Empire; in Alexandria, the pride of Egypt; in Derbe, Lystra, Smyrna, Ephesus, cities of Asia Minor; in Phillippi, and other centres of Macedonia; in Corinth and other homes of Greek intellect and learning; in Rome, the imperial seat of the Caesar, the concourse and resort of all the "rich fools" who thought of nothing so much as the business of pulling down their barns in order that they might build greater, and of saying to their souls, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."

Acts vi:7

Acts viii:6

Acts viii:38

Luke xii:16-21

Facts, great or small, require adequate explanations. What is the explanation for such a series of similar facts, springing up in the midst of such diverse and varied conditions?

Two explanations, only, are possible; the first concerns a lie, the second concerns the truth.

Two Explanations, Only

The first is—*the Apostles invented a lie*, and then proclaimed it with such assumed sincerity that others believed it; or that they fell victims to a soul-possession delusion, and the like results followed.

The second is—that *they believed a fact*, and



that the truth of the fact, making them free, gave them such power and boldness that they convinced and converted the multitude, the arch-enemy, the far-away alien, the acute-minded thinker, the hopeless slave, and the members of Caesar's household.

Which was it: a lie or the truth? a fact or an invention? a well-grounded conviction or a soul-shattering delusion?

Between a lie and a truth there are certain radical differences. A lie, like the father of lies himself, hateth the light and cannot thrive in public. In this respect the father and all his progeny are alike. Some lies have tried to demonstrate the opposite, with the certain sequel, sooner or later, of exposure and destruction with a great crash. Of delusions, which are only contumacious and chronic forms of the lie, it is a remarkable fact that while they hold their victims in bondage, others are keenly alive to their real character, and in consequence reject them with marked repugnance. The lie, again, is utterly bereft of emancipating power. Imagine anyone making proclamation of a lie, "Ye shall know a *lie*, and the *lie* shall make you free!"

Which was it; the truth or a lie?

What think ye?

The man who, rejecting the truth of the resurrection, thinks that the Christian Church can be explained by a lie, is straining at a gnat and swallowing a camel.

Any attempt to deprive Jesus Christ of the

miraculous in His birth, His life, His death, His resurrection; and to retain Him as the ethical exponent of the mind of God, as the founder and head of the Christian Church, is unscriptural, illogical, and historically immoral. "If we know anything for certain," says Gwatkin, "about Jesus of Nazareth, it is that He steadily claimed to be the Son of God, the Redeemer of mankind, and the ruler of the world to come, and by that claim the Gospel stands or falls."

Further, far from being conscious, or unconscious, participants in a lie, an invention, or a delusion, the Apostles were themselves "converted" men. "The belief in the resurrection," writes Bishop Westcott, "was produced in spite of the most complete unreadiness, on the part of the disciples to accept it."

Listen to their own testimony:

St. Matthew—"Some doubted."

Mat xxvii:17

St. Mark—"Disbelieved." "Neither believed they them." "He upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen."

Mark xvi:9-16

St. Luke—"These words appeared in their sight as idle talk; and they disbelieved them."

Luke xxiv:11

St. John—"For as yet they knew not the scripture, that He must rise again from the dead."

John xx:9

The Apostles were, be it repeated, converted

men; they knew whereof they witnessed, and therefore their witness was with power.

To quote Gwatkin once more: "Somehow or other modern history radiates as visibly from Jesus of Nazareth, as ancient history converges on Him." "The systems of men may have their day, but the majestic course of ages gathers round that Son of Man who claimed to be Himself the final truth of earth and heaven."

*"He stooped to bless:  
And stooping raised us;  
And the tenderness  
Which looked in pity on a world of sin  
Long years ago,  
Still waits, in love, to call the nations in;  
Till all shall know  
How man may rise in Him to holiness,  
Because He stooped so low."*

It was accomplished:

Second Stage  
Unity of Race  
Demonstrated

Secondly—by a demonstration of the oneness of the human race. The resurrection of Jesus Christ being a fact, it followed that a stupendous fact, of that nature, must indicate benefit and blessing for the whole race. The distinction enjoyed by the Jew resolved itself into a priority of privilege, not a superiority of nature. This was made clear in several ways:

1. In a practical way; The assembly on the Day of Pentecost was made up, of Jews of the Dispersion "from every nation under Heaven."

To them Peter interpreted the gift as the fulfillment of that which was spoken by the prophet Joel; "and it shall come to pass in the last days, saith God, I will pour out my spirit upon *all flesh*." Acts ii:17

2. By the compulsion of persecution; "they therefore that were scattered went about preaching the Word." Acts viii:4

3. By the impulsion of a living message. "and Philip went down to the City of Samaria, and proclaimed unto them the Christ." Acts viii:5

4. By the appointment of a special agent. "Saul laid waste the Church. . . . But the Lord said . . . he is a chosen vessel unto Me, to bear my name before the Gentiles and kings, and the children of Israel." Acts viii:3  
Acts ix:15

5. By the symbolism of a vision, "and a voice came unto him (Peter) again the second time, what God hath cleansed, make not thou common." Acts x:15

6. By the intervention of the Holy Spirit. "The Holy Ghost said, separate me Barnabas and Saul for the work where unto I have called them." Acts xiii:2

7. By the findings of a judicial investigation—"that the residue of men may seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord." And when the Christians at Antioch read the epistle, which announced the findings, "they rejoiced for the consolation." Acts xv:17

8. By a definite statement to the Jews "Be it known unto you, that this salvation of God is Acts xxviii:28

sent unto the Gentiles: they will also hear."

Thus, by divers portions and in divers manners. "the twelve Apostles of the Lamb" were led to the full consciousness of the meaning of "the redemption which is in Christ Jesus," and to the full vision of their message to the whole world.

The School of  
Apostolic  
Vision

The Christian "with all his earthly dress, shot through with everlastingness," is, and must be, a man of vision. Therefore, guided by the Seer of the Isle of Patmos, we pass into the Apostolic School of Vision.

For our purpose the book of "The Revelation of St. John the Divine" has no terrors. It possesses certain mountain peaks, which furnish land-marks of progress and vantage points, giving an outlook into "a far-stretching land."

Is. xxxiii:17  
R. V.

The first of these is, *the greeting*:

Greeting and  
Ascription

"From Jesus Christ, Who is the faithful Witness, the first born of the Dead, and the Ruler of the Kings of the earth." With its accompanying ascription—"Unto Him that loveth us, and loosed us from our sins by His Blood; and He made us to be a Kingdom, to be priests unto His God and Father; to Him be the glory and the dominion for ever and ever Amen."

Here we see, the origin, the certitude, the priority, the strength, of our Lord; with the attraction, the emancipation, the privilege, of His Kingdom and priestly service.

The Seven  
Choric Songs

Then follow each other, like a succession of snow-clad heights, *the seven great choric songs*.

I. The song of Creation, the eternal Trisagion:

"Holy, holy, holy, is the Lord God Almighty . . . .  
for Thou didst create all things, and because of  
Thy will they were, and are created."

**1. The Song of  
Creation**

Rev. iv:8-11

The mystery of mankind—"What is man that  
Thou art mindful of him, and the son of man that  
Thou visitest him?"

Ps. viii:4

*II. The New Song.* "Worthy art Thou . . . .  
for Thou wast slain and didst purchase unto  
God with Thy Blood men of every tribe, and  
tongue, and people, and nation."

**2. The New  
Song**

Rev. v:9-10

The song of blood-bought redemption and of  
universality.

The song of the solution of the mystery of man.  
"For Thou hast made him but a little (or for a  
little while) lower than the angels, and crownest  
Him with glory and honour."

Ps. viii:5

*III. The song of the White-robed.* "A great  
multitude, which no man could number, and they  
cry with a great voice saying, 'Salvation unto our  
God which sitteth upon the throne, and unto the  
Lamb.'"

**3. The Song of  
the White-  
robed**

Rev. vii:10-17

It is the song of explanation, and the shout  
with which the hosts of the Eternal arrive at  
the home-land, "Therefore are they before the  
throne of God; and they serve Him day and night  
in His Temple; and He that sitteth upon the  
throne shall spread His tabernacle over them."

*IV. The Song of the triumphant King;* "The  
kingdom of the world is become the Kingdom of  
our Lord and His Christ; and He shall reign for  
ever and ever."

**4. The Song of  
the Trium-  
phant King**

Rev. xi:15



The proclamation that God sitteth in His Heaven, and all is well with the world. That all appearances to the contrary, notwithstanding, truth is upon the throne, not upon the scaffold; and that God's ways are true and righteous altogether. Lest we should be faint and weary in well-doing, the vision is given for the appointed time, the Temple of God that is in Heaven is opened, and there is "seen in His Temple, the Ark of His Covenant."

5. The Song of  
the Lamb's  
Chosen  
Rev. xiv:1-3

V. The song "of the Lamb standing on the Mount Zion." No man could learn the song save the representative company of the Lamb's chosen "which were redeemed from the earth."

6. The Song of  
Understanding  
Rev. xv:3-4

VI. The Song of understanding. "They sing the song of Moses the servant of God, and the song of the Lamb, saying great and marvellous are Thy works oh Lord God, the Almighty, righteous and true are Thy ways, Thou King of the Ages."

Rom. viii:28

There are many things which, while in this earthly house of our tabernacle, we can neither know nor understand, but we shall do both; of one thing we have an ever-present and ever-certain assurance "that to them that love God, all things work together for good, even to them that are called according to His purpose."

7. The Song of  
Culmination  
Rev. xix:1-9

VII. The song of culmination. "The voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah; for the Lord our God reigneth. Let us rejoice and be glad, and let us give glory unto

Him; for the marriage of the Lamb is come. . . . Write, Blessed are they which are bidden to the marriage supper of the Lamb."

The crisis of the age-long struggle has been reached and passed. "Fallen, fallen is Babylon the Great"; and with the fall thereof, went down for ever all that Babylon represented and stood for.

Now, "Faithful and True," the rider upon the White horse, "on His garment and on His thigh a name written, King of Kings, and Lord of Lords," goes forth to the final overthrow and destruction of the broken remnants of the armies, which once in the pride of their strength disputed, fiercely, with Him his claim and rule over the "Kingdom of the World."

The Consum-  
mation  
Rev. xix:11-21

\* \* \*

"And I saw a new Heaven and a new earth, for the first Heaven and the first earth are passed away; and the sea is no more. And I saw the Holy City, new Jerusalem, coming down out of Heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His people, and God Himself shall be with them and be their God. And He shall wipe away every tear from their eyes; and death shall be no more, neither shall there be mourning, nor crying, nor pain: the *first things* are passed away."

The Final  
Vision  
Rev. xxi:1-5

Matt. xxv:40    And the King shall answer and say unto them,  
                  Verily I say unto you,  
                  INASMUCH  
As ye did it unto one of these My brethren  
                  Even these least,  
                  YE DID IT UNTO ME.

[END]

QUESTIONS—CHAPTER I.

1. What is supposed to be the origin of the word "Canada"?
2. Give the circumstances connected with the first general collection for Missions made in England.
3. What gave rise to the formation of the New England Company?
4. What value has the life and work of John Eliot been to subsequent generations?
5. What was the "Covenant Chain"?
6. What were the main branches of the Indian race in Canada when the White man came, and where was each branch located?
7. What characteristics of the Indians made them (a) difficult for Missionaries to influence and (b) easy to influence?

## QUESTIONS—CHAPTER II.

1. Relate the circumstances under which the Church of England began work in Canada.
2. What were some of the principal obstacles facing the Church in its work among the Indians in the Maritime Provinces?
3. Describe the original territory of the Six Nation Indians, and the introduction of Christianity among them.
4. Describe also the circumstances leading to the taking up of work by the Church of England in Ontario.
5. What are the main centres of Indians in Ontario belonging to the Church of England?
6. Who were the early Missionaries of the Church most prominent in Indian Missions, and where did each work?

### QUESTIONS—CHAPTER III.

1. What was the condition of the Indians when the White man first came among them?
2. Was the influence of the White man stronger for good, or for evil?
3. In what ways did the White man wrong the Indian?
4. Who was the first Missionary to the Indians of the farther West? What were the circumstances connected with his coming?
5. What steps were taken by the Government of Canada to reimburse the Indian for the loss of his lands?
6. Discuss the benefits and weaknesses of the system of reserves and treaty money?
7. Who were the principal pioneers in Missionary work among the Indians of Western Canada?



## QUESTIONS—CHAPTER IV.

1. Who was the first Church of England Missionary to Western Canada and how did he come to be sent?
2. What led to the establishment of the Indian Boarding School System?
3. Mention some of the main points in the Indian character as described by the Rev. John West.
4. Give a brief account of some of the Indian traditions regarding the creation and the flood.
5. What was the Indian explanation of the Aurora Borealis?
6. What encouragement did the early Missionaries find in their work among the Indians?

QUESTIONS—CHAPTER V.

1. What was the name applied to the early Missionaries by the Indians?
2. Who were the best known of the successors of the Rev. John West?
3. Who were the best known of the early converts?
4. Who was the first bishop of the Church to visit Western Canada, and how did he come to visit it?
5. What were the main characteristics of the Indians noted by this bishop?
6. In what condition did he find the work in the Missions visited?
7. Describe the visit of the first European Missionary to the Pas.

## QUESTIONS—CHAPTER VI.

1. What recommendation did Bishop Mountain make regarding the work of the Church in Western Canada?
2. Who was the first Bishop of Rupert's Land, and when was he appointed?
3. Describe the work of the Rev. John Horden.
4. What were the chief means of transportation employed by the early Missionaries?
5. Who were the first Missionaries to visit the Mackenzie River District?
6. Illustrate the progress of Missionary work in Western Canada by reference to the gradually increasing number of bishops and missionaries.
7. Give a brief outline of the life and work of Bishop Bompas.

QUESTIONS—CHAPTER VII.

1. Who was the first Church of England Missionary to British Columbia and how did he come to be sent out?
2. What were the conditions that he found there?
3. Who was the first bishop of the Church in British Columbia, and how was his appointment made possible?
4. Describe the work of William Duncan in Northern British Columbia.
5. When were the Dioceses of New Westminster and Caledonia formed? Who was the first bishop of each diocese?
6. Explain potlatch, totem, tattoo, lthdanua.
7. Describe the efforts of Admiral Prevost on behalf of the Indians on the Pacific Coast.
8. Name some of the other early Missionaries and give some account of the work of each.

## QUESTIONS—CHAPTER VIII.

1. What gave rise to the many efforts made to find a passage to Asia by North America?
2. What bearing has these efforts on the Missionary work of the Church?
3. Describe the early dealings of the Europeans and natives with each other.
4. Contrast the first contact of the White men with the Indian and Eskimo, respectively.
5. Who were the greatest of the Arctic Explorers?
6. What was the effect of these explorations on our knowledge of North American Geography?
7. Who was the first, so far as is known, to actually make the Northwest Passage?

QUESTIONS—CHAPTER IX.

1. Outline the early history of the Eskimos and explain the term.
2. State briefly the early efforts made to take the Christian Gospel to the Eskimos.
3. Describe the Eskimos found by early Missionaries on the West Coast of Hudson Bay.
4. Contrast the relations of the Missionaries and Eskimos with those of the Explorers and Eskimos.
5. State some of the greatest difficulties faced by the Missionaries; illustrating from the times of such men as Bishop Horden, Bishop Bompas and Rev. E. J. Peck.
6. Give an outline of the Missionary efforts of the Rev. E. J. Peck.
7. Give an outline of the development of Missionary work among the Eskimos at the mouth of the Mackenzie River.



## QUESTIONS—CHAPTER X.

1. What are the sources of knowledge regarding the Missionary obligation of the Church?
2. What arguments from Scripture would you use in enforcing the obligations of Missionary effort, (a) At home and (b) Abroad?
3. What arguments (a) from the life of Christ and (b) from the lives of the Apostles would you advance in support of Missionary work?
4. What arguments from life as we see it about us to-day support the teaching of our Saviour?
5. Relate the vision of the "Holy Waters" recorded in Ezekiel.
6. What is the great central fact from which all Christian teaching radiates?
7. What are the early evidences recorded in Scripture regarding the truth of this fact?

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N.B.—The two last, with the “Red Indian of the Plains,” Hines, should be considered indispensable to every Sunday School Library of the Church of England in Canada.















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